

Ibn Khaldun's Concept of Social Change: A Sociological Purview

DISSERTATION

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the Award of the Degree of**

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By

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Certificate

Certified that **Heena Qadir** has carried out this research work entitled **"Ibn Khaldun's Concept of Social Change: A Sociological Purview"** under my guidance and supervision for the partial fulfillment of requirements for the award of the degree of Masters of Philosophy in Sociology in this University. The contents of this dissertation are original and his interpretations have substantially added to the existing knowledge on the subject. The dissertation submitted by her, to the best of my knowledge, did not form the basis of the award of any degree earlier. I, therefore recommend that the dissertation may be placed for the award of the Degree of M. Phil in Sociology.

Dr Pirzada Mohammad Amin
(Associate Professor)
Supervisor



Dedicated
To Hilal and My Parents

*Asabiyyah plays an inevitable role in the
rise and fall of civilizations*

(Ibn Khaldun)

Preface

In the backdrop of the dramatic sweeping changes that have incessantly transformed the very face of society across the times in general and more rapidly in the present context in particular, this research work is an attempt to analyze the broad horizon of social change from the systemic sociological insight of Ibn Khaldun. Khaldun asserted that social solidarity (*Asabiyyah*) is a vital function in explaining the cyclical theory of social change and plays a fundamental role in the rise and fall of societies and civilizations. Therefore, social solidarity functions either ‘constructively’ or ‘destructively’. Moreover, he explained social phenomena by an evolutionary principle of social development. He conceptualized societal development as being parallel to the life stages of an individual: birth, maturity and death that depicted a transformation from primitive life to a civilized urban life. Khaldun believed that the dynastic cycle is as “a self-destroying but ever-rebuilt bridge between two worlds”. His *Muqaddimah* is unique for its emphasis on verifiable information and precise knowledge about laws of society and social change.

Present societies are changing at a very high pace germinating a shower of questions where mankind fails to answer and it is very hard to react the very tones of social change in a constructive manner. This situation may necessitate the innovation of such a model of social change that may approach the problem through righteous prism and Ibn Khaldun’s concept of social change may suffice the need as he initiated the dialogue on social change long back the western societies witnessed the same.

First, efforts have been made to describe the social change from multidimensional viewpoints like conceptual clarity, nature, factors, dilemmas and detailed account of various theoretical inceptions regarding social change have also been incorporated.

Second, review of available literature on Ibn Khaldun has been presented with special focus on social change through consultation of various sources like books, journals, internet, published and unpublished sources by making use of research methods like secondary analysis and content analysis. Efforts have been made to bring back into consciousness, the unparalleled and incredible vision of Ibn Khaldun in relation to social change that has got encrusted and shielded over the passage of times.

In the third module details of research design has been presented. Present research being purely theoretical one primarily makes use of secondary analysis, content analysis and historical method as a research tool to collect data.

In the preceding write up, intellectual legacy of Ibn Khaldun, his life and works along with detailed analysis of his concept of social change, in relation with *Asabiyyah* has been identified.

Finally I have provided the conclusion to justify my whole research work at a glance.

Heena Qadir

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Chapter 1

INTRODUCTION

1.1 Conceptualizing Social Change

1.2 Factors of social change

1.3 Theoretical perspectives of social change

1.4 Rethinking Ibn Khaldun in Cyclical Perspective

1.1 Conceptualizing Social Change

The sociology of social change has always been the product of times of flux, and the unmatched dynamism of our period, that is already reflected in the revitalization of theories of change. Social change has been the area of focus for both classical sociologists as well as that of modern social theorists due to its everlasting essence and presence in every type of society. The concept of social change constitutes a fundamental issue and challenge to all academic disciplines in general and to the subject of sociology in particular. Persistent change appears to be a compelling characteristic of modern societies, just as permanence and order appeared to characterize pre-modern societies. Yet, sociologists have not always agreed upon the mechanisms underlying social change observed in the last two centuries.

1.1.1 Overview of Social Change

Any alteration, difference or modification that takes place in a situation or in an object through times, can be called change. The dictionary meaning of the term change is interpersonal. Word ‘change’ denotes a variation in anything observed over some period of time. Social change therefore would mean observable alterations in any social phenomena over any period of time. Social change refers to variations over time in the ecological ordering of populations and communities in patterns of roles and social interactions, in the structure and functioning of institutions, and in the cultures of societies. Such changes can result from social forces building within societies or endogenous forces as well as from forces of change exerted from outside or exogenous forces (Kornblum, 2000:294)¹.

Social change is the significant alteration of social structures i.e., the patterns of social action and interaction including consequences and manifestations of such structures embodied in norms, values, cultural products and symbols. It should be mentioned here that all the changes going on in the society are not social changes. The changes in art, language, technology, philosophy etc may not be included in the term social change. Social change is the alteration, modification or transformation of public policy, culture or social institutions over time (Kendall, 2007:686)².

¹ William Kornblum, *Sociology in a Changing World* (USA: Harcourt Brace, 2000), p.294.

² Diana Kendall, *Sociology in our Times* (USA: Thomson Wadsworth, 2007), p.686.

It is an alteration in the structure and functioning of society like transformation of political, social and economic systems and institutions to create a more equitable and just society. Changes in society are highly associated to changes in culture so it would be more suitable to talk about socio- cultural change. For instance growth of modern technology as part of the culture has been closely associated with alterations in the economic structures that are important part of the society. But it should not be taken as for granted that social and cultural changes are separate processes yet cannot be completely compartmentalized. Social change brought about changes only in the social organization whereas; cultural change includes changes in art, science, technology, philosophy and even the very social organization. Cultural change is far encompassing and may include many such things as the invention and popularization of the automobile; the addition of new words to our language; changing concepts of propriety and morality; new forms of music; art or dance, or the general trend towards sex equality. Social change thus forms only a part of what is essentially a broader category called cultural change.

Social change may refer to the notion of social progress, Socio-cultural evolution, paradigmatic change, socio-economic structure as in case of shift away from feudalism towards capitalism, social revolution presented in Marxism or to other social movements such as women suffrage or the civil rights movement or more recently the Venus project. Venus project- beyond politics, poverty and war started around 1975 as an organization that advocates American futurist Jacque Fresco's visions of the future with the aim to improve society by moving towards a global sustainable social design that they call a "resource based economy"³. Hence social change may be revolutionary, evolutionary, transformatory, gradual or rapid, intentional or unintended and is controversial having both progressive and retrogressive dimension as is evident by mass media and its dual consequences.

Social change shows dynamism in its speed and scope hence may be less influential or may trigger massive changes e.g., fashions are short living and affect less area but computers have long lasting consequences over wide area. It may be short term as in migration rates or long term as in economic structures. Social change hence encompasses small scale change; cyclical patterns of change such as the

³ Internet: http://en.Wikipedia.Org/wiki/social_change, accessed on 07/ 06/2011.

succession of centralization and decentralization in administrative organizations and revolutionary change such as the overthrow of the government. It includes short term changes in employment rates as well as long term changes in occupational structures, both growth and decline in membership size of social units; continuous process such as specialization and bureaucratization; and discontinuous processes such as particular technical or social inventions which appear at some point of time.

Social change is a universal fact and every society is destined to change frequently whether primitive, modern or post modern. It is an essential law and every society exists in a universe of dynamic influences and turbulence. Social structure is subjected to incessant change due to multiple responsible factors in a chain reaction mechanism. We cannot deny the fact that we are anxiously waiting for a change to satisfy our growing needs and demands. According to Green (1956), “the enthusiastic response of change has become almost a way of life”. Individuals may strive for stability, societies may create the illusion of permanence, the quest for certainty may continue unabated, yet the fact remain that society is an ever changing phenomenon, growing, decaying, renewing and accommodating itself to changing conditions and suffering vast modifications in the course of time.

Social change is such a prevalent and often disturbing feature of contemporary life that one may be tempted to suppose that it is peculiarly modern. A sociologist is therefore required to take these changes into consideration for proper study of society which will continue as long as society will survive. Central to Comte’s positivistic sociology were two key concepts- social statics and social dynamics. Social statics refers to harmonious relationships among social institutions much like the parts of a biological organism. But while he believed societies are marked by a great degree of order, he also was interested in social dynamics, or the process of social change. For Comte, sociology was relevant to the study of social dynamics both because it could lead to reforms and because it was a useful tool for studying natural changes brought about by the break down and rearrangement of social structures (Smelser, 1962:4)⁴. The rapid social change that the world is currently experiencing is not a random event but the end result of fundamental forces unleashed upon the world millennia ago. Gerhard and Jean Lenski (1987) analyzed four revolutions that transformed the face

⁴ Neil J. Smelser, *Sociology* (California: Prentice-Hall, 1962), p.4.

of humanity. They traced the historical development of technological change viz the cultivation of plants and the taming of animals that transformed human societies from simple hunting and gathering bands to pastoral and horticultural societies; the invention of the plow that led to agricultural societies and later the industrial revolution that created industrialized societies and finally the computer chip that is transforming society once again into a social form called post industrial society which is likely to transform almost every aspect of our lives (Henslin,1993:622-23)⁵.

Social change is very vast enclosing range of typical social and civic outcomes from increased awareness and understanding to attitudinal change, to increased civic participation, the building of public will to policy change that corrects injustice. There is no single source of change, but almost all aspects of social life may at one time or another, simply or in combination, produce irrevocable change. It is a process responsive to many types of changes, to changes in man-made conditions of living, to changes in attitudes and beliefs of men and to changes that go beyond human control to the biological and physical nature of things.

According to MacIver and Page (1949), “Social change is a change in social relationships”⁶.

By social change Kingsley Davis (1949) meant only such alterations that affect the organization structure and functions of society.

Anderson and Parker (1964) say, “Social change involves alteration in the structure or functioning of societal forms or processes themselves”.

Gillin and Gillin (1950) say, “Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment, composition of the population, or ideologies and whether brought about by diffusion or inventions within the group”.

To John J Macionis (1997), “social change is the transformation of culture and social institutions over time”.

⁵ James M. Henslin, *Sociology-A Down to Earth Approach* (Massachusetts: Allyn and Bacon, 1993), pp. 622-23.

⁶ R. M. Maciver and Charles H. Page, *Society-An Introductory Analysis* (India: Macmillan, 1974), p.511.

William F. Ogburn, the pioneer of the theory of social change has predicted out three processes of social change namely invention, discovery and diffusion.

Ibn Khaldun regarded social change as an inevitable feature of human societies. He put forth a new essential idea that served a major role in the transformation of society and related a new dynamic driving force. Each society transforms from primitive stages to advanced levels of civilization. The way social solidarity (*Asabiyyah*) plays a major role in the rise and fall of human civilization is intrinsic in the sense that he talks about the society's birth, growth, maturity, decadence, senility and demise. Khaldun believed that the dynastic cycle is "a self-destroying but ever-rebuilt bridge between two worlds" (Arnason and Stauth, 2004: 36)⁷.

1.1.2 Nature of Social Change

Social change is such an encompassing phenomena, that it is very difficult to draw out its nature in the exact form. Various scholars and social theorists have looked upon the matter from different angle of prism and highlighted its particular features. Following are the main characteristics of the nature of social change that maintain the integrity of the concept;

Social change is a universal phenomenon

No society remains completely static. Social change occurs in all societies, primitive as well as civilized. Society exists in a universe of dynamic influences. The population changes, technologies expand, material equipment changes, ideologies and values take new components and institutional structures and functions undergo reshaping. Social change is not confined to a particular society or group instead it occurs in every society.

Thus no society is free from the impact of social change⁸. Social change may be more or less rapid in different societies and in different parts of the world, but the forces of global social change are felt everywhere. Thus, at least in our own era, it can be said that social change is universal (Kornblum, 2000:295-96)⁹.

⁷ J. Arnason and G. Stauth, *Civilization and state formation in the Islamic context: Re-reading Ibn Khaldun* (Thesis Eleven, 2004), p. 36.

⁸ Internet: <http://www.Preservearticles.com>, accessed on 12/06/2011.

⁹ William Kornblum, *Sociology in a Changing World* (USA: Harcourt Brace, 2000), pp. 295-96

Social change is a community change or change in whole

Social change does not refer to the change in the life of an individual or the life patterns of several individuals. It is a change which occurs in the life of the entire community. In other words, only those changes can be called social changes whose influence can be felt in a community form. Social change is social and not individual.

Speed of social change is not uniform

While social change occurs in all societies, its speed is not uniform in every society. In most societies it occurs so slowly that it is often not noticed by those who live in them. Even in modern societies, there seems to be a little or no change in many areas. It is slow in traditional society where as it is rapid in modern society. Thus speed of social change is unequal and comparative.

Nature and speed of social change is affected by and related to time factor

The time factor plays an important role in the speed of social change. The speed of social change is not uniform in each age or period in the same society. In modern times the speed of social change is faster than before 1947. Thus the speed of social change differs from age to age. The reason is that the factors which cause social change do not remain uniform with the change in times.

Social change occurs as an essential law

Essential law means a law which occurs and over which we have no control. It may be planned or not, it must occur. Change is the ever present phenomenon. It is unchangeable law of nature. Social change also is natural. It may occur either in the natural course or as a result of planned efforts. By nature we desire change. Our needs keep on changing to satisfy our desire for change and with our changing needs, social change becomes a necessity. Some social change is intentional and some is far beyond our power to control. Even when we engage in intentional social change, the results are often surprising and unanticipated (Kornblum, 2000:296)¹⁰.

Social change lacks definite prediction

It is difficult to make any prediction about the exact forms of social change. There is no inherent law of social change according to which it would assume definite

¹⁰ Ibid., p. 296.

forms. Social sciences have mixed success in predicting social change. The master trends of our era, such as economic globalization, population growth, urbanization, technological change, and the rising expectations of oppressed people are well known. Their consequence can be understood and predicted to a degree. But we have limited ability to predict technological changes or to anticipate the outbreak of wars or the appearance of new social movements, yet these are some of the most important sources of social change, we have difficulty in predicting their appearance and limited success in predicting their consequences. In sum, there are major trends that we can study and use to predict some aspects of continuous social change, but there are others that are far beyond the power of any social scientist to actually predict (Kornblum, 2000:297)¹¹.

Social change may be planned or unplanned

Planned changes are those which occur by some deliberate or conscious effort. On the other hand, unplanned changes refer to the change which occurs without any deliberate effort like earth quake, wars, political revolution and other natural calamities. Thus social change occurs both in planned and unplanned manner.

Social change may be short term or long term

Some changes bring immediate results referred as short term changes like fashion behavior of the individual but other changes take years to produce result called long term changes like change of custom, tradition, folkways, mores etc .

Social change shows chain reaction sequence

A society's pattern of living is a dynamic system of inter-related parts. Therefore, change in one of those parts usually reacts on others and those on additional ones until they bring a change in the whole mode of living of many people. For example, industrialization has destroyed the domestic system of production. The destruction of domestic system of production brought women from the home to the factory and the office. The employment of women meant their independence from the bondage of man. It brought a change in their attitudes and ideas. It meant a new social life for women and consequently affected every part of the family life.

Social change results from the interaction of a number of factors

¹¹ Ibid., p. 297.

Generally we consider a specific factor responsible for social change. This is called monoistic theory that seeks to interpret social change in terms of one single factor. But the monoistic theory does not provide an adequate explanation of the complex phenomenon of social change. As a matter of fact social change is the consequence of a number of factors. A factor may trigger a change but it is always associated with other factors that make the triggering possible. The reason is that social phenomena are mutually interdependent. None stands out as isolated forces that bring about change of themselves. Rather each is an element in a system. Every change in man's relation to his environment means some change in relation to his fellows. Social change is a by-product of man's effort to control his external conditions but the change does not end there. Man sets up a double process of social change in modifying his environment. Certain social relationships are imposed on him by his civilization; others are imposed by him on his civilization. Moreover there are springs of change that lie deeper than either the direct or the indirect results of man's changing relation to his environment (Maciver and Page, 1974:512-13)¹².

Social changes are chiefly those of modifications or of replacement

Social change may be in relation to the modification of physical goods or social relationships. Change may also take the form of replacement.

A new material or non- material form substitutes an old one. The germ theory of medicine has replaced older views of the cause of disease. Democracy has replaced aristocracy.

For Ibn Khaldun, every society is destined to change and social change occurs as an essential law. It proceeds as a community change or change in whole and does not occur as an individual phenomenon. As per Khaldun, social phenomena seem to obey laws which though not so absolute as those governing natural phenomena, are sufficiently regular to cause social changes and follow well developed patterns and rhythms. These laws can be discovered by applying human reason to data either culled from historical records or obtained by direct observation. Social changes operate on masses and cannot be significantly influenced by isolated individuals

¹² R. M. Maciver and Charles H. Page, *Society- An Introductory Analysis* (India: Macmillan, 1974), pp.512-13.

(Enan, 1941: 126)¹³. They follow a chain reaction mechanism and result from the interaction of multiple factors with *Asabiyyah* as a dominant one. Change completes itself not into something higher and better, but into something different which comprises the old and the new at the same time.

1.1.3 Consequences of Social Change

The existence of differences in cultural backgrounds causes changes and brings impact to the community. Social changes may bring positive and negative impacts to people's lives.

Positive Consequences

The positive impact of social change leads to progress towards the creation of a fair and prosperous society. This is the ideal community for life. Of a positive impact on social change, people can improve their standard of living. That is, social change will improve civilization and living standards of society as a qualitative measure towards a better direction. The positive impact of social change as per most of the sociologists usually includes:

1. Emergence of new norms and values that fit with the demands of the times.
2. New structure and social relations that is more humane.
3. Development of new social institutions.
4. Progress in various spheres of life, whether social, economic, political or cultural.
5. Technological advances in various fields of life.
6. Ease in communication with other people.
7. Female education has been shown to have a positive impact on the growth and development of children in many parts of the world.

Negative consequences

¹³ Muhammad Abdullah Enan, *Ibn Khaldun-His Life And Work* (Lahore: Sh. Muhammad Ashraf, 1941), p. 126.

The negative impact of social change results in an increased tendency of acts of crime, social conflict, social deviation and various other social problems. The negative impacts of social change caused by modernization and globalization are stated below:

1. Disorientation of values and norms.
2. Emergence of social conflict, both vertically and horizontally.
3. Imbalanced or non-optimal functioning of social institutions.
4. Emergence of multidimensional crisis in the community.
5. Environmental damage due to changes in life style.
6. Unbalanced traditional gender roles along with modern agricultural technology may have negative effects on the caring capacity, cooperation between spouses and emotional climate of families who adopt new cash crops and other technologies.
7. Degradation of qualitative social order.
8. Consequence of social mobility in the negative sense resulted in conflict between classes whenever someone goes into a particular social class.
9. Increased number of mothers of young children in the work force and the resultant escalated use of child care facilities has a marked effect on the epidemiology of infectious diseases in young children. Children attending child care are at high risk of respiratory and gastrointestinal tract illnesses. The high prevalence of infectious diseases in the child care setting is accompanied by high usage of antibiotics, which in turn has resulted in spread of antibiotic resistant organisms.
10. Social change led to the negative effects of cultural distance. The greater the cultural distance between previous and new technologies, and between those who provide and those who receive assistance, the more negative the effects of change are likely to be on the family.

Other Associated Consequences

Commodification of family life

The expansion of markets is achieved by rendering more and more of the repertoire of human activity in commodity forms, thereby creating more opportunities for profit. This process goes on at the expense of traditional production, economic exchange, entertainment, social support structures, personal relationships and even biological functions such as breast feeding.

Promotion of self-centered consumerism

The need to develop consumer markets to sustain the economy of capitalist systems leads not only to nuclear family formation but eventually to expressive, autonomous, and irresponsible individualism. In the upper class, such individualism translates into competitive upward mobility, while in the lower class it becomes “action seeking” – the constant quest for stimulation and excitement. Both types of individuals tend to have truncated human relationships, which are seen as instrumental rather than as ends in them.

Change introduced through industrial and post industrial employment

It has different effects on traditional family structure, depending on the numbers and types of jobs available and the employability of the applicants. All this has negative outcomes for poor families. With departure from the farm, salaried families cannot support poor relatives who are unable to find stable employment. The majority of poor non-farm families often are left in the amorphous non-formal sector of petty trade and services.

Feminization of poverty

Women living alone or with their children are disproportionately represented among the poor. This trend referred to as the feminization of poverty, may reflect changes in family structure. When nuclear families dissolve, the man usually retains his income and status, where as the women and her children enter the lower category of poor female-headed households, often the underlying cause is poverty.

New economic focus

The economic focus of the twenty-first century, according to Thurow (1992) will be on new processes, not on new products. The seven key industries of the next few decades- microelectronics, biotechnology, material industries, civilian aviation, telecommunications, robots plus machine tools and computers plus software will be brain power industries that depend for their competitive advantage on new process technologies and much less on new product technologies. The competitive market advantages of the new information processes e.g., facsimile machines built into notebook computers - yet may have unforeseen transformational effects on lifestyles and values. By constantly updating public awareness and life style values, the new information technology also maintains a balance between generations. When the older generation is no longer “out of touch” the younger generation loses its need to rebel, and cross generational family ties may be strengthened. By the turn of the 21st century new fiber optic and other data transmission technologies will increase by a factor of about 60,000, the amount of information that can be carried into homes and offices over computer networks. This new capacity is bringing down the walls between data, voice and video communications in a universal network that delivers information of any kind, anywhere seamlessly. This paradigm is called total area ATM networking. This increased power will reduce so much further the effects of physical distance that its impact on family life cannot yet be imagined¹⁴.

Emergence of modern family

According to David Cheal (1993), the 1980s and 1990s have brought a shift from defining the family, as the modern family to defining it is the postmodern family.

Social changes brought about by industrialization, expansion of global markets, mass media, civil services and other services such as health care, education, transportation and science and technology gave rise to the emergence of modern family. With the growth of specialized wage labor, economically productive work moved beyond the reach of the family control. Individualized remuneration and liability led to a redefinition of kinship obligations. Living space in the neighborhood of factories and other specialized worksites is expensive and non-expansible where

¹⁴ Internet: <http://Archive.unu.edu>, accessed on 09/08/2011.

neighbors are strangers. The modern family became a 'haves in a heartless world'¹⁵. Changes brought about by modernization have commercialized many aspects of family life that depended previously on much less commercialized exchanges with in the traditional extended family and community. Communication networks create uniform global value standards that require technologies, far exceeding those available to traditional extended family. There are positive effects of changing child-rearing practices on child development.

Demographic consequences

Falling child death rates anticipated the falling birth rates, through sequence of events known as the demographic transition that occurs under favorable socio-economic conditions. Where ever such fertility control is successful, it brings not only fewer children but fewer extended family ties in subsequent generations of children, who have far fewer uncles, aunts and cousins than their parental generation. Quantum changes in income, mortality rates, life expectancy, nutritional status, educational opportunities, and other indicators of the quality of life occur in response to industrialization, modern health care, education and other aspects of socio-economic development.

All the consequences of social change mentioned above are inter-related and follow chain reaction mechanism. None of these is isolated from another, rather they find their cause and consequence in each other.

To summarize social change exerts a powerful influence on every aspect of our lives. Macro-level changes in the way the entire society is organized-such as the organization of metropolitan regions around automobile transportation are relatively rapid (Kornblum, 2000:294)¹⁶. Global social change accounts for the decline of whole sectors of economy and the rise of new ones. At the middle level of social organization- in our communities and work places, social change can have drastic and immediate impacts. Social change has dramatic impacts at the micro level also. Changing norms of sexuality may give rise to new and unexpected situations. Issues like abortion, interracial marriage, divorce and drug abuse create conflicts and

¹⁵ Internet: <http://Archive.unu.edu>, accessed on 09/08/2011.

¹⁶ William Kornblum, *Sociology in a Changing World* (USA: Harcourt Brace, 2000), p. 294.

pressures. When we argue about norms within our intimate circle of family or friends, the result may be even greater confusions. Today no aspect of life seems secure and free from conflict. More comparative examples of social change at different levels of the social order are presented in table 1.1.

Table 1.1
Examples of consequences of social change

		Tribal society	Metropolitan society
Macro-level changes	Population growth	Creates new markets; adds new comers to villages	Causes new conflicts and need for social control in increasingly congested regions
	Globalization: economic and cultural	Gives tribe members jobs at branches of multinational companies; threatens forests and waters if environmental controls are not established	Encourages manufacturing concerns to move their production overseas; forces people to find jobs in services and high-tech manufacturing
Middle-level changes	Urbanization	Surrounds villages with new neighborhoods and non tribal strangers	Enmeshes most residents in metropolitan regions, where their community boundaries are blurred and diversity becomes an issue
	Increased crime	Causes villagers to distrust strangers	Engenders efforts to control crime and encourages privatization
Micro- level changes	Rising material expectations	Leads village women to rebel against polygyny	Pushes more women into the labor force, creating need for child care
	Changing norms of conduct	Creating a sense of anomie, confusions over expectations	Increased level of conflict in communities over sexuality, public conduct and the like

Source: William Kornblum, *Sociology in a Changing World* (USA: Harcourt Brace, 2000), p. 295.

Ibn Khaldun opined societies changing from primitive to advanced levels of Civilization just like development of an individual. In the earlier stages when *Asabiyyah* is strong, social change has positive impact on every institution of society. As soon as the society adopts the luxurious ways of living, social solidarity begins to wither and society along with all of its institutions fall in a state of complete ruin. All the institutions of society witness prosperity at the middle course of history. Thus in the course of change and development, positive consequences are followed by negative consequences to repeat the cycle. There is over population at the end of dynasties with frequent pestilences and famines. Crafts recede from cities that are close to ruin. Concentration of wealth invites attack by the dispossessed within the community or by aliens beyond the frontiers (Chaitanya, 1983:162)¹⁷.

By any crude measurement, the contemporary world appears to be changing more rapidly than any time in human history, particularly if we accept an arbitrary division and define the contemporary period as the 20th century. In fact the early part of the century looks rather placid by comparison with the last four decades.

1.1.4 Terms Signifying Modes of Change

Various associated terms with change need to be discussed. The term ‘change’ itself is wholly neutral, implying nothing but a difference through time in the object to which it is applied. When we speak of ‘social change’ we suggest so far no law, no theory, no direction and even no continuity. Process, evolution, progress and adaptation are the most popular terms signifying social change.

Process

The idea of continuity is introduced when we refer to social change as a process. A process means continuous change taking place in a definite manner, through the operation of forces present from the first within the situation. In studying a process we observe a series of transitions between one state of being and another. There is no necessary implication as to the relative quality of the two states of being or as to the direction followed. A process may be up or down, forward or backward and towards integration or disintegration. All that is meant by process is the definite

¹⁷ Krishna Chaitanya, *A History of Arabic Literature* (New Delhi: Manohar Publications, 1983), p.162

step-by-step manner through which one state or stage merges into another (Maciver and Page, 1974:521-23)¹⁸.

Evolution

Evolution is merely a change in a particular direction. It describes a series of related objective changes in a kind of system. Evolution is not viewed as good or bad unlike progress that is always viewed for the better perspective. Evolution involves something more intrinsic, a change not merely in size but at least in structure also, so do the associated terms like 'development', 'regression' and 'retrogression'. The suggestion of forward or backward, higher or lower with respect to some scale is present in them all. According to Talcott Parsons, the fundamental principle of evolution is the capacity for adaptation of a social system with its environment. His theory of evolution is also derived from organic analogy in which an organism's evolution is dependent upon its adaptability to its habitat¹⁹.

Progress

When we speak of progress we imply not merely direction, but direction towards some final goal, some destination determined ideally, not simply by objective consideration of the forces at work. What defines this goal is the value judgment of the spectator, not the inevitability of causation. It may be that the evolutionary process moves in accord with our conception of desirable change, but there is no logical necessity that it should, and in any event the judgment of final value varies with the mentality and experience of the individual and the group, where as the process of evolution is objectively given, waiting only to be discovered and understood. If the process so revealed satisfies also our sense of values, if the direction of evolutionary change brings also a fuller realization of the values we cherish, then for us it is also progress. Progress is always viewed for the better perspective and is evaluated by time and space dimensions.

Adaptation

There remains a group of terms which signify not the change of one object or system in itself but the changing relation of two or more objects or systems to one

¹⁸ R. M. Maciver and Charles H. Page, *Society- An Introductory Analysis* (India: Macmillan, 1974), pp.521-23.

¹⁹ Internet: <http://www.sociologyguide.com/thinkers/Talcott-Parsons>, accessed on 23/07/2012.

another. It signifies merely that the two objects conform to one another within a common process, but whether that process should be named as progress or evolution or something else altogether remains there by undetermined. Table 1.2 summarizes the terms signifying modes of change.

Ibn Khaldun analyzed society empirically and explained social phenomena by an evolutionary principle of social development. He viewed social change as a process following a set of sequences and patterns. After attaining an optimum level of progress, every society is destined to fall. Various terminologies associated with Khaldunian concept of social change are Process, Movement, Growth, Development, Evolution, Progress, Decline, Decay and Assimilation.

Table 1.2
Terms signifying modes of change

I: Determinate continuous change	Process, Movement etc
II: Determinate continuous change in a specific direction	
a) Quantitatively defined, with respect to size	Growth, Accumulation
b) Qualitatively defined, with respect to structural or functional differentiation	Evolution; Development; Regression; Retrogression
c) Qualitatively defined, with respect to its conformity to a standard of value	Progress; Decline; Decay; Decadence; Degeneration
d) Defined by reference to some other object or system, with respect to their compatibility within a common process	Adaptation; Adjustment; Accommodation; Assimilation; Harmony and their contradictories

Source: R. M. Maciver and Charles H. Page, *Society- An Introductory Analysis* (India: Macmillan, 1974), pp.522-523.

1.1.5 Directions of Change

The sense of time and perception of change are inextricably linked in human experience. The link works both ways and neither time nor change is a dependent variable. One cannot think about change without including the concept of time and without at least having some sense of its passage. Alterations in the properties of social systems through time thus constitute the focus of social dynamics (Moore, 2004:24)²⁰. The search for a single course or direction of change becomes as dubious an enterprise as the quest for a unique ‘prime mover’. The course of change may be gradual or rapid, peaceful or violent, continuous or spasmodic, orderly or erratic. Despite of wide variety in the possible directions change may take; various generalizations have been set forth. The most numerous classes of theories of the direction of change include various cumulative or evolutionary trends. Though varying in many ways, these theories share a conclusion, that by one or another or a combination of criteria of growth, the course of man’s history is marked by an “upward” trend through time. The simplest representation of evolutionary growth is represented by a single line (Fig. 1.1) marking a gradual and continuous development of man’s civilization.

In a sense this kind of representation is the most generalized of all theories of direction, for it simply abstracts from short-term fluctuations in rates of growth, or the probability that the angle of ascent or even the shape of the curve for various observations in successive periods of time would differ as one or another measure of growth is used.

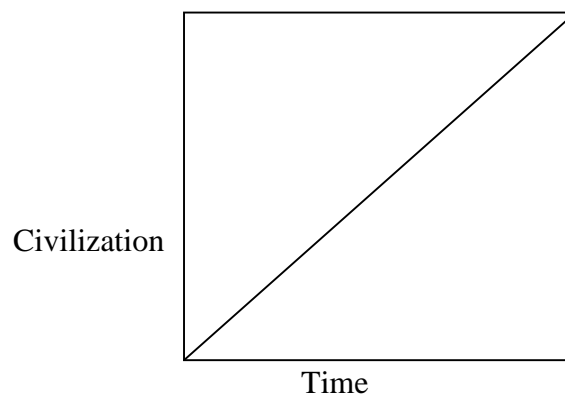


Fig. 1.1: Simple Rectilinear evolution

²⁰ Wilbert E. Moore, *Social Change* (New Delhi: Prentice-Hall, 2004), p. 24.

One would hesitate, however, to use such a generalization as a basis for predicting the future, for the actual course of change may have been more nearly like the ‘logistic’ or ‘exponential’ growth curves yet even the straight line representation of the direction of change may be approximately accurate over shorter periods and for particular types of social phenomena. Concern for marked unevenness and even discontinuities in rates of growth has given rise to various “stage” or “cyclical” theories of growth (Fig. 1.2, 1.3, 1.4) of which the “stair-step” notions (Fig. 1.2) is again the simplest. Such stage theories were at one time very popular with theorists of “social evolution”. They are, however, far from dead either in the thinking of laymen or in the writings of scholars. If accurate observations could be recorded and plotted at close temporal intervals, it is unlikely that anything as formalized as the precipitous alterations in tools or technology represented in fig. 1.2 would result. Yet over the long term and in ignorance of the precise rate at which innovations such as fire, metallurgy, or the domestication of animals were in fact adopted, the undoubted inaccuracy of the representation may be tolerable. In most examples of “stage” theories the discontinuities are caused by changes in man’s relation to his environment—that is in technology. Yet the same underlying notions could be and occasionally have been applied to quite non-material changes (Moore, 2004:38)²¹.

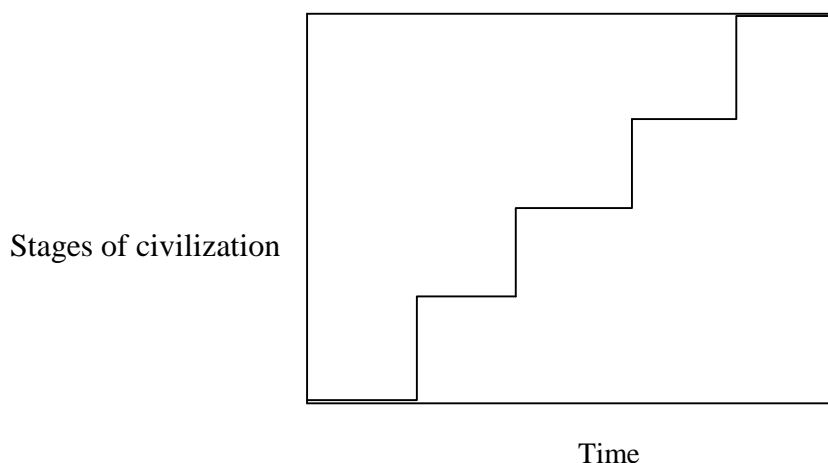


Fig. 1.2: Evolution by stages

A somewhat more suitable and simple representation of growth at uneven rates yields a theory of developmental cycles with a long term upward trend (Fig.

²¹ Ibid., p.38.

1.3). Again this type of theory has been popular in historical scholarship, particularly with respect to the history of the western world. In fig 1.3 the first peak might be represented by Greco- Roman civilization, the second by the renaissance and the third by the industrial revolution. Such sweeping views are likely to be more useful as literary devices than as scientific representations of change. Yet again, this depiction of the course of social phenomena may be appropriate on a smaller scale.

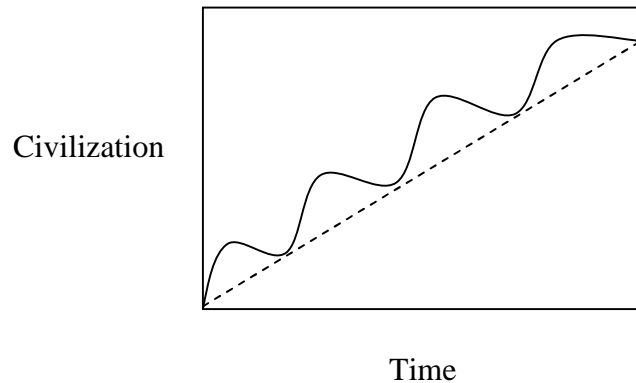


Fig. 1.3: Evolution at unequal rates

Some theories of long term changes concede that matters may retrogress temporarily, though reaching higher peaks in ensuing cycles. Fig 1.4 resembles conventional representations of business cycles in capitalist economies with cycles of prosperity and depression repeating earlier cycles as the economy shows an underlying trend of steady growth, say as measured by gross product or income per capita.

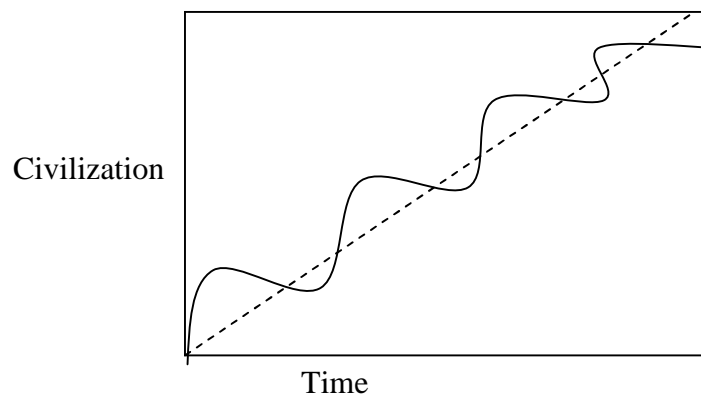


Fig. 1.4: Evolution by cycles with short term reversals

Ibn Khaldun emphasized discontinuities and repetitions in social processes. He maintained cyclical direction of social change with alternate periods of rise and fall.

The development of human society is always the same and recurs in an endless eternal cycle. His theory is different from the ancient cyclical theories in that it emphasizes the process of the development of society, whereas the ancient world had not been able to go beyond the given frame of slavery and polis, which seemed to have been eternal categories. Ibn Khaldun's cyclical theory contradicts the religious view of history, perhaps not as to its purpose but certainly as to its consequence (Simon, 2002:74)²².

1.2 Factors of Social Change

Social change is the resultant of the interaction of lot many factors. All these factors are inter-related or intertwined and operate in combination with each other to stimulate a particular social change. They not only act in combination to produce change but they are also constantly acting and reacting upon one another. These factors cannot be completely compartmentalized to study the phenomenon of social change but for the sake of proper understanding we can go for their classification. The factors of social change affect every aspect of society across the world. On a macro scale, they shape all of our major social institutions like economics, politics, religion, family, education, science, technology, military, legal system and so on. On a micro scale they shape our values, attitudes, beliefs and behaviors and influence the totality of our life.

The deterministic theory of social change is a widely accepted theory of social change among contemporary sociologists; according to which there are certain forces, social or natural or both which bring about social change. It is not reason or intellect but the presence of certain forces and circumstances which determine the course of social change.

1.2.1 Technological and Economic Factor

In the attempt to satisfy his needs and to make his life more comfortable, man creates civilization. Technology is a byproduct of civilization. Among catalysts of social change technological innovations ranks extremely high, along with major social forces such as population growth, war, epidemics and rising expectations for better

²² Heinrich Simon, *Ibn Khaldun's Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002), p.74.

lives. Technological change can also bring about large-scale social change quite rapidly; often well within an individual life span. There is no dispute over the fact that technology brings far reaching and fundamental changes in our social set up. Our modern society is the outcome and product of modern technology. In the words of Ogburn, “technology changes society by changing our environments to which we in turn adopt. This change is usually in material environment and the adjustment we make to the changes often modify customs, and social consequences are the technological results of technological change”. According to Karl Marx, even the formation of social relations, mental conceptions and attitudes depend upon technology. He has regarded technology as a sole explanation of social change.

The fact that technological change often has both positive and negative effects is sometimes referred to as technological dualism. Negative effects of technological change have led to calls for sustainable development or development that does not damage the environment or create new environmental burdens. In spite of glaring failures like the challenger, modern technology is so advanced that experts are able to build space platforms and send people to the moon. Technological changes occur at an uneven pace²³.

Some sociologists and economists believe that a new long boom or a period of economic expansion is based on computers, telecommunications, biotechnologies and perhaps on new breakthrough in energy technologies such as electric automobiles. Technology resulted in the transformation of existing technologies, social organization, ideology, values, and social relationships, means of communication and transportation and improvement in agriculture. Man has conquered time and space through television, radio, news papers, printing press, telephone, and fax machines, automobiles and changed the very ideology of our society. Changes in the means of transportation brought about dramatic changes like rapid social contacts, possibility of international trade, high geographical mobility and also germinated lot many problems in urban sectors. Comparable changes have been brought about by the introduction of new farming technology such as mechanized plows, motor driven machinery like power looms and improved medical techniques such as the use of antibiotics and more recently high-tech diagnostic methods. Technology resulted in

²³ Internet: <http://www.sociologyguide.com>, accessed on 11/09/2011.

the development of information society overloaded with information. A single computer has induced change in the education, medicine, military and war and work culture. It has resulted in depersonalized relationships, job multi-skilling and de-skilling, loss of jobs and invasion of privacy. The impacts of technological and economic factors on various institutions of society are profound. Economic and technological factors are the precursors of social change and fall in the materialistic perspectives. Here Marxism and cultural Lag theory of William Ogburn justifies the social change. Globalization which means the process of ever increasing cross border flows of goods, services, money, people, information and culture is an important source of social change.

Scientific advances will continue to affect our lives from the foods we eat to our reproductive capabilities. Genetically engineered plants have been developed and marketed in recent years and biochemists are creating potatoes, rice and cassava with the same protein value as meat. Just as technology has brought about improvements in the quality and length of life for many, it has also created the potential for new disasters, ranging from global warfare to localized technological disasters at toxic waste sites. The rate of technological advancements at the level of material culture today is mind- boggling. Many of us can never hope to understand technological advances in the areas of artificial intelligence, holography, virtual reality, biotechnology, cold fusion and robotics. Technological disasters may result in the deaths of thousands, especially if we think of modern warfare as a technological disaster. The intimate relations can be expressed in the public arena of the internet, in the chat room and through bulletin boards. More fluid aspects of personal relations have developed across the globe outside the bonds of traditional family and friendship (Jordan and Pile, 2002:197)²⁴. The impact of technology on major social institutions may be summed up as follows in table 1.3.

²⁴ Tim Jordan and Steve Pile, *Social Change* (USA: Blackwell Publishing, 2002), p. 197

Table 1.3
Technology and Social Change

Effects on Family Life	Effects on Economic Life	Effects on Social Life	Effects on State	Effects on Religion
1. Changed family organization and relation	1. New type of economic organizations like factories, agencies, banks etc	1. Decline of community life	1. Transfer of functions from family to state	1. Role of superstitions declined
2. Disintegration of joint family system	2. Concentration of industries into huge closely packed cities or urbanization	2. Growing sense of individualism	2. Idea of social welfare state	2. Increased religious toleration and decreased orthodoxy
3. Transformation of family structure and function and husband wife relations due to women employment	3. Capitalism and its evils	3. Slums	3. Scope of state activity enlarged	3. Secular and scientific religion
4. Women liberation	4. Higher standard of living	4. Commercialization of recreation	4. Increased influence of pressure groups over state	
5. Love marriages, Late marriages and inter -caste marriages	5. Division of labor and specialization	5. Changed basis of social stratification from birth to wealth	5. Shift of functions from local govt. to central govt.	
6. Declining family size due to contraception	6. Economic depression, unemployment, industrial disputes, accidents and diseases	6. Declined caste system	6. Broken barriers of nationalism and emerging ideas of world state	
7. Increase in divorce rates	7. Emergence of middle class of white collar employees and trade union movement	7. Increased psychic conflicts and diseases, increased mental strain, emotional instability and economic insecurity	7. Democracy and secular state	

Source: Vidya Bhushan and D. R. Sachdeva, *An Introduction to Sociology* (Allahabad: Kitab Mahal, 1991), pp.567-68.

1.2.2 Factor of Modernization

It refers to a set of multiple, complex and interlinked changes that affect the whole society. It is the another major source of social change encompassing all the changes that societies and individuals experience as a result of industrialization, urbanization and the development of nation states. What is involved in modernization is a total transformation of a traditional and pre-modern society into the types of technology and associated social organization that characterize the advanced economically prosperous and relatively politically stable nations of the western world. Modernization in India started mainly with the western contact especially through establishment of the British rule. This contact had a special historicity which brought about many far reaching changes in culture and social structure of the Indian society (Yogendra Singh, 1986:202)²⁵. Various social changes that are common to most of the modernizing countries are stated below:

Technology

In the realm of technology a developing society is changing from simple and traditional techniques towards the application of scientific knowledge.

Ecology

In ecological arrangements the developing society moves from the farm and village towards urban concentrations.

Religion

In religion traditional religious systems tend to loose influence. Often powerful non- religious ideologies like nationalism arise and there is a decrease in the strength of organized religions.

Family

Families change, as traditional extended families adapt to new economic institutions that demand greater mobility. It ceases to be the main unit of economic production. Extended families and kin groups break up into smaller units. Personal

²⁵ Yogendra Singh, *Modernization of Indian Tradition* (Jaipur: Rawat Publications, 1986), p.202.

choice and not the dictates of the parents becomes the basis for courtship and marriage.

Education

In the area of education, as societies attempt to produce workers who can meet the needs of new industries, new educational institutions are established. The literacy rate increases greatly and formal education institutions develop. At the same time the mass-media serve as a vast educational resource and information channel. There is larger role of science in society.

Industrialization

Industrialization has changed human life. Compared with traditional societies, modern societies are larger, more urbanized and subject to faster change (Henslin, 1993: 626)²⁶.

Agriculture

Agriculture shifts from subsistence farming on small plots towards commercial farming on a large scale. This means growing cash crops, buying non agricultural products in markets and often hiring people to do farm work (Smelser, 1962:395)²⁷.

Administration and politics

New forms of administrative organization such as civil service bureaucracies also develop. Large formal organizations and division of labor based on specialization of skills and abilities emerged into occupations. In the political sphere, we see the authority systems of the villages giving way to domination by the institutions of nation states. There exists larger role of bureaucracy in govt.

Social stratification

Traditional societies were marked by rigid social stratification, more ascribed statuses and greater inequality between the sexes. Patterns of inequality in societies also change. Older patterns of gender inequality are modified and often replaced by

²⁶ James M. Henslin, *Sociology-A Down to Earth Approach* (Massachusetts: Allyn and Bacon, 1993), p. 626.

²⁷ Neil J. Smelser, *Sociology* (California: Prentice-Hall, 1962), p.395.

new forms of inequality as women are in greater demand to fill positions in new economic institutions.

Ideology

Some scholars like Alex Inkeles and David H. Smith believe modernization resulted in psychological changes of society's members. They concluded from their research, that long exposure to formal education and factory system are important forces as they make people literate and emphasizes on innovation, modern values and change.

Social control

There is emergence of social institutions to regulate behavior especially laws and sanctions. Informal social control prevailing in traditional societies has been replaced by formal social control.

Demography

In the areas of demography we see small family norm, declining fertility and infant mortality rates with increasing life expectancy of people.

Totalitarianism

The old unity was totalitarian and a great modern society cannot revert to this totalitarianism without repressing the very forces that have built it up to greatness without retracing the road that society has followed from the dawn of civilization (Maciver and Page, 1974:635)²⁸.

To sum up modernization resulted in gradual development of a vast new system of social structures and psychological traits. As society becomes more productive and prosperous, it also becomes more complex in socio-cultural terms (Smelser, 1962: 396)²⁹.

1.2.3 Factor of Urbanization

It is a process by which an increasing proportion of a population lives in cities or urban settlements. City is a place in which a large number of people are

²⁸ R. M. Maciver and Charles H. Page, *Society- An Introductory Analysis* (India: Macmillan, 1974), p.635.

²⁹ Neil J. Smelser, *Sociology* (California: Prentice-Hall, 1962), p.396.

permanently based and do not produce their own food. An operational definition of urbanization is given by G. S Ghurye that means migration of people from village to city and the effect of the movement upon the migrants and their families and upon fellowmen in the villages. Urban centers are commercial centers with diversified character and culture is cosmopolitan. There are many factors responsible for urbanization like surplus resources, industrialization and commercialization, development of transport and communication, economic pull of the city, educational and recreational facilities. Industrialization is the most important factor of urbanization. Urbanization has induced dramatic changes within social set up and social relationships as discussed below:

Demographic change

There is continuous increase of population in urban areas due to increased immigration rate otherwise fertility rate is very limited. Urbanization has increased the process of urban revolution that refers to the increased tendency of people throughout the world to live in cities. Urbanization produces an urban society which means that cities are not only the cultural and institutional centres of a society but also that urban life has a pervasive influence on the entire society. In the city a variety of factors lead to the postponement of marriage and child bearing. For one thing, living space is limited. For another, new comers to the city must find job before they can even think about marriage and often they lack the ties to family and kin groups that might encourage them to marry and have children. Most of the underdeveloped areas of the world are now experiencing “over-urbanization”- that is migration from rural areas at a rate higher than the expansion of employment opportunities in the cities (Moore, 2004:24)³⁰. Cities are larger and more densely populated than rural areas.

Urban problems

Urbanization has been associated with the appearance of severely deprived groups, environmental threats and vast array of social problems like housing, educating and caring for the health of new comers, preventing gang violence, overcrowding, preventing inter group hatred, gender inequality, status conflicts, racial conflicts, gentrification and many other difficult tasks. There is growing sense of

³⁰ Wilbert E. Moore, *Social Change* (New Delhi: Prentice-Hall, 2004), p. 24.

economic inequality in urban areas. One can find many examples of the conflicts experienced by women in urban public places. Urban places are loaded with noise, water, soil and air pollutions. Urbanization resulted in population consumption due to congestion, insanitariness and unhealthiness that adversely affected the health of the inhabitants. On the other hand development of urban centers has been associated with an enormous accumulation of human wealth and prosperity, cultural sophistication, and a richness and diversity of social life that no village can offer.

Technology

New modes of transportation, new communication technologies such as satellites and computers and new industrial technologies like automation and recycling are transforming our cities from production and distribution centers to administrative, financial and information centers. In this process writes Kasarda, many blue collar jobs that once constituted the economic backbone of cities and provided employment opportunities to the poorly educated residents have either vanished or moved. Many of those jobs have been replaced by knowledge – intensive white-collar jobs with educational requirements that exclude many with substandard education. The most recent influence on urbanization has been industrial development. In the industrializing countries, urban populations have grown because factories need large number of workers. As working populations grow, so does the need for a variety of personal and commercial services.

Alienation

Cities are characterized by a sense of alienation. The very sense of personal freedom that the city provides comes at the cost of alienation. In a classical essay, sociologist Louis Wirth (1938) argued that the city undermines kinship and neighborhood which are the traditional bases of social control and social solidarity. He pointed out, their lives marked by segmented and superficial encounters. Urbanization resulted in namelessness or anonymity, loss of primary contacts, impersonal and contractual relations and homelessness due to lack of accommodation facilities.

The city environment puts a premium on childlessness, class extremes, social heterogeneity, social distance, energy and speed. Energy or work pressure and speed

are the final traits of a city. Ambitious people work at a tremendous speed day and night, which stimulate others to work similarly. Stimulation and inter-stimulation is endless. People indulge in too many activities and inconceivable efforts which ultimately eat their nerves and kill their energies, resulting in greater emotional tension and insecurity.

Occupation

Employment in industry and service sector of the economy is the major occupation. Standard of living is higher with diversity of occupations. City provides abundance of opportunities and opulence of wealth. They employ skilled and specialized means in the production process with differentiation of functions. Social class rather than caste is the determinant of individual's social position providing scope for upward or downward mobility in a social stratification System. The nature of occupation in cities free women from exclusive household activities.

Social control

The force of traditional mores is diminishing in urban centers. The anonymous character of the city frees the urban dweller from close moral control and social control becomes the activity of specialized agencies. Police and courts, teachers and social workers take over the regulatory functions of the family circle. According to Davis, one can escape the oppressive control of any primary group when he wishes simply by disappearing into the sea of strangers (Davis, 1949:331)³¹.

1.2.4 Factor of Bureaucratization

It is a process by which most formal organizations in a society run through the use of extreme rational and impersonal thinking. It induces lot many social changes like extreme division of labor, record keeping, differentiation and specialization of functions, hierarchy of positions etc. Although bureaucratization allows us to be highly efficient and effective and produce surplus of goods and services, it can also lead to extreme inefficiencies. People in the organization becomes machine like performing the specific aspects of their role and it results in wasting of workforce skills. There is increased tendency of cheating and corporate crimes often due to lack of checks and balances which gets lost in the maze of offices, departments, positions,

³¹ Kingsley Davis, *Human Society* (Delhi: Macmillan, 1949), p. 331.

managers, administrators etc or because of extreme power/ position in the organization and ability to exploit it. For Weber, bureaucratization, based on the principles of rationalization and efficiency, threatened to dominate modern society in all spheres. For Marxists, on the other hand, bureaucratization is intimately tied to the rise of capitalism and the need to control labor. In any case it represents another and perhaps the dominant mode in modern society for the control of labor, productive and non-productive and professionals and managers as well (Himelfarb and Richardson, 1982:237)³².

1.2.5 Factor of Collective behavior and Social Movements

Panics, riots, mass hysteria and the like can be potent source of social change. The abolition, suffrage, temperance, civil rights and feminist movements are only a few of the movements that have influenced American life in the past 150 years. War can also stimulate other factors of social change. Many of the significant technological innovations of the 20th century were developed in response to the crisis of the war. And many of the greatest movements of people over the planet were first set in motion by the disruptions caused by warfare. War produces various ecological impacts, as casualties and conquests are the major ecological effects of war. For the losers in war, the ecological consequences of defeat are usually far more dramatic. Population loss, economic subjugation, the imposition of a foreign language and culture and forced movement to new towns and industrial areas are common. On the other hand war changes a society's culture by stamping the memories of chaos and cruelty, heroism and camaraderie on entire generations. Years after a major war its effects on values and norms continue to be felt or it creates post- traumatic stress disorder. War also affects gender relations. Throughout history women and girls have suffered particular cruelties during wars and conquest.

The structure of a society especially its major social institutions may be drastically changed by war and preparation for war. The mobilization of large numbers of people and the marshaling of new technologies for military purposes have a centralizing effect on social institutions. The revolution which is violent engages a considerable portion of the population and results in a change in the structure of

³² Alexander Himelfarb and C. James Richardson, *Sociology for Canadians* (Canada: McGraw-Hill Ryerson Limited, 1982), p.237.

government, the legal codes related to other major social functions and the grounds on which officials base their right to govern. Violence is often advocated as a coercive power strategy to promote social change and in fact is so commonly associated with change that some analysts argue that in no society does significant social, economic or political change take place without violence or the imminent likelihood of violence.

1.2.6 Factor of Geography, Population and Ecology

Climatic conditions, natural resources, physical location of a country and natural disaster can be important sources of change. Natural disasters such as floods, hurricanes, volcanic eruptions and droughts can alter social structures. A natural disaster may destroy entire population, force people to migrate to another place. Changing population size through births, deaths or migration can pose a serious challenge to economic, political and social institutions. Sex ratio has a great effect upon marriage, family and the condition of women in society. In recent decades, enormous increase in the world population has become a threat to the survival of much of that population. Soil erosion, water and air pollution may become severe enough to trigger off new norms and laws regarding use of resources and disposal of waste.

1.2.7 Ideological or Religious Factor

New ideas and modifications of old ideas in a new context bring wide-scale changes in society. Max Weber established that rationalization of religious ideas brought about phenomenal change in protestant world. New emerging religious ideologies like secularism, communalism and fundamentalism are sources of social change. Conflict over incompatible values and beliefs can be an important source of change. In many parts of the world, religion is one of the primary forces opposing or supporting change. However it is not always a simple matter to predict whether religion will encourage change or hinder it.

1.2.8 Change Agents

Change is often introduced by individuals who may be called change agents. They may be great men of some specific qualities, government officials, public health officials, social workers etc. These agents initiate, cause or introduce social or cultural change.

1.2.9 Cultural Factor

A large part of change in society is caused by change in culture. Culture is a system that constantly loses and gains components. Invention, discovery and diffusion are considered to be the main source of cultural change. Each invention is new in form, function and meaning and has long term possibilities of impact. A discovery adds something new to the culture and becomes a factor in social change only when it is put to use. Diffusion is a process of the spreading of ideas, culture and objects to other societies and between societies involving trading, migration and mass communication. The diffusion of culture within society and from one society to another has been a great source of cultural and social change in every society. Roughly speaking, the larger the available cultural supply, the greater the possibility of new combinations or innovations (Johnson, 1960:643-44)³³.

1.2.10 Biological Factor

Another source of social change lies in the biological conditions of social continuity, the perpetuation, growth or decline of the population, the race or the stock or the succession of the generations of men. Under the biological factors of social change we include the plants and animals in the area and human beings themselves. The non-human biological environment affects human, social and cultural life. The human biological environment includes the factors that determine the numbers, the composition, the selection and the heredity quality of the successive generations. The human element in society is always changing. Every life is a different distribution of qualities and potentialities. No new generation is an exact replica of the old and is a new beginning. In another sense, the biological conditions change and prepare the way for social change.

1.2.11 Factor of Education

Education mediates and maintains the cultural heritage of the society. But, whilst seeking to conserve, education must also ensure that cultural lag in society is minimized. School exists not merely to reflect and mediate the cultural inheritance of a society and current change but also to assist in the promotion of social change and

³³ Harry M. Johnson, *Sociology-A Systematic Introduction* (New York: Harcourt, Brace and Co, 1960), pp. 643-44.

reform. There is and must be an interaction between education and society. It is not just a one way process in which education is wholly determined by the state or by the demands of society. The institution and structure of education can in turn change and modify the social structure. Education can facilitate the process of social change as a necessary and a vital collateral factor. It often contributes to igniting, accelerating and sustaining the process by disseminating and cultivating knowledge, information, skills and values appropriate to the changing socio-economic and political structure. Moreover in a rapidly changing situation, for example in a post revolutionary period, when fundamental structural changes are taking place rapidly, education can undoubtedly operate as a powerful means to the cultural and ideological superstructure and to build in its place an altogether new structure appropriate to the situation which would be in harmony with the new born society.

From above it is clear that we should adopt pluralistic view of social change, maintaining that various factors in combination with each other bring about a rapid and effective social change.

Ibn Khaldun examined the environmental, sociological, psychological and economic factors that affected the development and the rise and fall of civilizations. Social change follow laws that reflect climate and economic activity as well as other realities. Out of all factors, Ibn Khaldun over estimated the factor of *Asabiyyah* as a prerequisite of social change.

1.3 Theoretical Perspectives of Social Change

Sociologists have often attempted to develop models of social change that span many generations and predict the future of whole societies or civilizations. Of course none of these theories can be tested using data from actual experience. None of us has ever seen a civilization die and it is unimaginable short of cosmic disaster or thermo-nuclear holocaust that anyone ever will.

These theoretical perspectives can provide us information regarding trends followed in the process of social change but it is extremely difficult to develop theories that can explain and predict the decline of existing societies and civilizations or the rise of new ones in the exact form. Despite of these difficulties, models of

social change that seek to predict the future of entire societies or civilizations can be helpful.

They allow us at least to compare new ideas about social change with those that have been in use for many decades (Kornblum, 2000:311)³⁴. The most significant perspectives of large scale social change that have been proposed by sociologists in the past two centuries are given a head:

1.3.1 Evolutionary Perspective

Evolution is literally “unrolling” a process in which hidden or latent aspects or characters of a thing reveal themselves. In the second half of the 19th century, the concept of evolution assumed a central place in explanations of all forms of human development in both the social and biological sciences as is evident by Morgan’s three epochs of humanity like savagery, barbarism and civilization and Auguste Comte’s ideas of human intellect. Spencer viewed human societies passing through a course of natural development, from relatively simple patterns of organization to more complex structures, characterized by an increasing specialization of parts. It was after the triumphant advance of evolutionary biology led by Darwin in the middle of the 19th century that the evolutionary clue began to be persistently followed by students of society. Herbert Spencer was a leader in this movement, although his somewhat hasty generalizations have not, for the most part stood the test of time. This fact has led to a revulsion among sociologists, which unduly depreciates the social significance of the evolutionary principle. Evolutionary model of social change may follow the unilinear or multilinear route. In comparison to unilinear theories, multilinear ones are recent.

1.3.1.1 Unilinear Evolutionary Theories

These theories assume that all societies follow the same path, evolving from the simple to the complex state through uniform sequences (Henslin, 1993: 624)³⁵. These theorists sought to explain the present in terms of the past. Main components of the 19th century unilinear evolutionary model are as follows:

1. Social change is natural and constant attaining higher levels of social order.

³⁴ William Kornblum, *Sociology in a Changing World* (USA: Harcourt Brace, 2000), p. 311.

³⁵ James M. Henslin, *Sociology-A Down to Earth Approach* (Massachusetts: Allyn and Bacon, 1993), p. 624.

2. Social change has a direction moving towards more and more complexity.
3. Social change is continuous through a steady series of stages.
4. Change is necessary and proceeds from uniform causes. Social evolution will be similar in all societies because all societies are similar in their ways of dealing with the dilemmas of human existence.

Several advocates of unilinear theory of social change are discussed as:

Lewis Henry Morgan

Morgan proposed that societies pass through three stages namely savagery, barbarism and civilization. He opined English society to be the epitome of the civilization, which all others were destined to follow. He based his typology on such features as technological inventions and discoveries, government structure, kinship system and the rise of private property. “Ancient society” that was Morgan’s third foundational contribution to the social sciences suggests that human development is cumulative with contemporary technology. Government systems and property relations developing out of earlier simpler systems and presupposes that earlier evolutionary stages can be adequately represented through the examination of the life –ways of contemporary societies, tautologically described as primitive (John Scott, 2007:119)³⁶.

Herbert Spencer

Social evolution is a product of integration or compounding. However, societies like other organisms also increase in complexity as they grow in size and as they do so, their parts become even more specialized and mutually dependent. Thus process of integration is complemented by process of differentiation. All large societies have grown from smaller bands of hunter gatherers. Such bands grow through their compounding into federations that in turn grow into doubly compounded societies. The triply compounded civilizations and nations of the contemporary world are the most complex forms of society. At each stage of social evolution, the integration of individuals and groups becomes more extensive and their

³⁶ John Scott, *Fifty Key Sociologists* (New York: Routledge, 2007), p.119.

dependence on each other becomes greater (John Scott, 2007: 168-69)³⁷. Spencer believes that all inorganic, organic and super organic (societal) phenomena undergo evolution and devolution or dissolution. That is, phenomena undergo a process of evolution whereby matter becomes integrated and motion tends to dissipate. Phenomena also undergo a process of devolution in which motion increases and matter moves towards disintegration.

The combination of induction and deduction leads Spencer to his final evolutionary formula: Evolution is an integration of matter and concomitant dissipation of motion during which the matter passes from an indefinite, incoherent, homogeneity to a definite, coherent, heterogeneity and during which the retained motion undergoes a parallel transformation (Ritzer, 2000:118)³⁸.

Auguste Comte

Comte, the French sociologist who coined the term “Sociology” saw civilization starting with a theological stage in which the explanations of all things and events were supernatural, passing through a metaphysical stage in which abstract conceptions and reasons were the basic explanatory principles and finally reaching a positivistic stage in which both nature and society would be understood and ordered on the basis of scientific study. Comte explains social change as the outcome of man’s intellectual development, which is accompanied by moral development and changes in social institutions. Comte maintains that as individuals develop from childhood superstitions and fears of supernatural powers to adolescent belief in great cosmic principles and to adulthood’s practical positivism, so do societies from primitive religion to more advanced philosophical idealism to modern scientific mentalities (F. Abraham and J. H. Morgn, 2006:7)³⁹.

Hobhouse

Hobhouse has taken the idea from Comte that the development of the human mind was the crucial factor in the social development. From Spencer, he adopted the notion of social evolution or development as a process of increase in scale, complexity and internal differentiation. Thus, Hobhouse’s conception of social

³⁷ John Scott, *Fifty Key Sociologists* (New York: Routledge, 2007), pp. 168-69

³⁸ George Ritzer, *Classical Sociological Theory* (USA: McGraw Hill, 2000), p.118.

³⁹ Francis Abraham and John Henry Morgan, *Sociological Thought* (New Delhi, Macmillan, 2006), p.7.

change is that the development of mind brings about social development. Since this mental development includes a development of moral ideas towards the ideal of the rational ethic, which transforms the major social institutions. In the book “Social Development” he proposed four criteria of development namely increase in scale, efficiency, mutuality and freedom.

Since the basic assumption that all preliterate groups have the same form of social organization has been found to be untrue, views of unilinear evolution have been discredited. In addition, seeing one’s own society as the top of the evolutionary ladder is now considered unacceptably ethnocentric. Several assumptions implicit in the unilinear 19th century model of social evolution have been strongly criticized by 20th century social scientists.

1.3.1.2 Multilinear Evolution

A less ethnocentric version of evolutionary theory is found in multilinear models of social change that have now replaced unilinear theories. The assumption remains that societies evolve from smaller to larger, more complex forms as they adapt to their environments. These models do not assume that large-scale change in a society represents progress and they attempt to account for the values that are lost as well as for those that are gained. Instead of assuming that all societies follow the same invariant path, however, multilinear theories presuppose that different routes can lead to a similar stage of development. Multilinear models also emphasize that one must study each society separately in order to discover the evolutionary stages that are unique to a particular society as well as those that have been experienced by other societies.

Multilinear models can be useful in accounting for the erratic course of modernization in Islamic world but such models do not tell us why societies like Great Britain have declined from the heights of imperial power or why the ancient civilizations of Egypt and Rome flourished, declined and are now known primarily through courses in ancient history and classics.

Central to both unilinear and multilinear theories is the idea of progress that societies evolve towards a higher state. Greater appreciation of the rich diversity of traditional cultures, however, has brought this idea under attack. Now that western

culture is in crisis and no longer regarded as holding all the answers to human happiness, the assumption of progress has been cast aside and evolutionary theories have been rejected.

1.3.2 Cyclical Perspective

These theories attempt to account for the rise of great civilizations and not a particular society. These theories assume that civilizations are like organisms that are born, see an exuberant youth, come to maturity, decline as they reach old age and finally die. These theories do not show long run trends in change. They see societies as undergoing periods of growth and decline or swinging back and forth between two extremes along with several important dimensions. Various proceedings of different advocates of cyclical theories are discussed below:

Oswald Spengler

In 1918 when Europe had been devastated by World War I, Spengler published a controversial book titled “The Decline of the West” in which he provided his gloomy thesis that all societies pass through the stages that are roughly equivalent to the life stage of human beings: infancy, youth, maturity and old age. The usual life span of a culture is approximately a thousand years. The west, he argued had passed through its maturity in the 18th century and was now experiencing a long period of decline. This process was inevitable and irreversible. Although critics have rejected Spengler’s arguments, stressing that the west succeeded in overcoming the crisis provoked by Hitler and Mussolini and civilizations do not necessarily end in a sudden and total collapse. On the other hand some analysts think that the crisis in western civilization like poverty, crime etc may indicate that Spengler was right (Henslin, 1993: 626)⁴⁰.

Arnold Toynbee

Toynbee developed similar but more positive ‘rise and fall’ theory of social change. In his ‘challenge and response’ model, he suggested that all societies grow and decline as they respond to the challenges posed by their physical and social environments. Thus the rise and fall of a society is accounted by continual innovation

⁴⁰ James M. Henslin, *Sociology-A Down to Earth Approach* (Massachusetts: Allyn and Bacon, 1993), p. 626.

in response to changes in its environment. Social change is expressed in the conception of growth, arrest and decay of civilizations. The process of growth and decay of civilization is a vehicle of progressive religious revelation. He maintained that civilization pass through three stages corresponding to youth, maturity and decline. The first is marked by a response to challenge, second by time of troubles and third by gradual degeneration. At the crux of Toynbee's theory is the notion that while societies grow as they successfully meets challenges, each success sets up oppositional forces that must again be overpowered. At its peak, when a civilization has become an empire, the ruling elite called the 'leading minority' loses its capacity to keep the masses in line by charm rather than by force. The fabric of society is then ripped apart. Although force may hold the empire together for hundreds of years, the civilization is doomed ultimately. He was also of the view that our civilization, although in the state of final downfall can still be saved by means of proper guidance by leading minority who withdraw from the corrupting influences, commune with God, become spiritually regenerated and thus return to inspire the masses.

This theory is quite convincing as an explanation of history but it says little about what any particular society may expect in the way of challenges in the future.

Pitrim Sorokin

His theory attempted to account for why a society or civilization might change in a particular way. All societies, he wrote are continuously experiencing social change that originates in their Cultures. This is because cultures are not unified but are marked by opposing sets of values, norms and life styles. At one extreme of a society's cultural system is its 'ideational culture' that stresses spiritual values, faith, hard work, self denial and a strong moral code. At the other extreme is its 'sensate culture' that encourages sensory experiences, logic and relativistic models, self expression and gratification of individual desires. Neither of these extremes can produce a stable society and societies alternate between these two forms of knowing. At some point in its history, a society may combine these two cultural tendencies to reach its 'idealistic point' but such a golden age is not likely to last forever. His 'social and cultural dynamics' makes a distinction between three broad types of culture namely ideational, idealist and sensate which Sorokin conceives as succeeding each other in cycles in the history of societies.

Vilfredo Pareto

In his theory, ‘circulation of elites’ he presented an interpretation of history according to which social change is brought about by the struggle between groups for political power and there are alternating periods of harsh rule by vigorous and newly triumphant elite, and of mild, humanitarian rule by declining elite. Pareto seriously investigated only one instance of the circulation of elites, that is ancient Rome and his conception of political change wholly ignores the growth of democratic government in modern times (Henslin, 1993: 157)⁴¹.

Ibn Khaldun

Ibn Khaldun is one of the most significant figures in the history of the Muslim world. The reputation of the *Muqaddimah* as a significant work has brought him much attention. He described social phenomena and situated them in the flow and process of historical events. He explained social phenomena through cyclical perspective while maintaining continuity with an evolutionary and conflict models of social change. Societies are classified into a dualist typology which includes *badawa* (rural) and *hadara* (urban) societies as understood by Western sociologists.

He conceptualized societal development as being parallel to the life stages of an individual: birth, maturity, death and perceived the cyclical transformation of societies from primitive life to civilized urban life. Khaldun contended that “dynasties have a natural life span like individuals” (Khaldun, 1958: 343)⁴² and believed that a dynasty lasts no longer than three generations. The life span of a generation matches the life of an individual, which is 40 years. This time period allows one to achieve maturity and growth. Khaldun asserted that social solidarity (*Asabiyyah*) is a vital function in explaining the cyclical theory of social change and plays a fundamental role in the rise and fall of societies and civilizations. Therefore, social solidarity functions “constructively” or “destructively.” His concept of conflict theory was based upon social solidarity (*Asabiyyah*). On the one hand, social solidarity results in consequences causing an increase in social group adaptation. On the other hand,

⁴¹ James M. Henslin, *Sociology-A Down to Earth Approach* (Massachusetts: Allyn and Bacon, 1993), p. 157.

⁴² Ibn Khaldun, *The Muqaddimah: An introduction of history* (F. Rosenthal, Trans.) (New York: Bollingen Foundation, 1958), p.343.

social solidarity (*Asabiyyah*) generates negative dynamics which destroy social groups.

Cyclical theories of social change may seem to confirm the common notion that history repeats itself. This notion is erroneous, however societies may experience similar events like wars and revolution at different times in their history but the actual population and issues involved are never exactly the same. Moreover these theories failed to deal with changes in social institutions or class structures.

1.3.3 Conflict Perspective

These theories argue that conflict among groups with different amounts of power produces social change resulting in a new system of social stratification which in turn leads to further conflict and further change. Various advocates are discussed below:

Karl Marx

Marx viewed social change as a dialectical process in which a thesis (the status quo) contains within itself an antithesis or opposition. The resulting struggle between the thesis and its antithesis leads to a new state or synthesis. This new social order in turn becomes a thesis that will be challenged by its own antithesis and so on (Henslin, 1993: 626)⁴³. He saw a history of the society as a series of confrontations in which each ruling group sows the seeds of its own destruction. “The history of all hitherto existing societies is the history of class struggles” wrote Karl Marx and Friedrich Engels in the ‘Communist Manifesto’. He argued that struggles between classes are the sources of social change in every period of history. In any society the main conflicting classes will be the exploiters and the exploited and the later could become a revolutionary class to bring about an entirely new social order. In Marx’s theory of social change two elements in social life have a pre-eminent place namely the development of technology (productive forces) and the relations between social classes. Marx’s conflict scheme of social change has some linear features. The societies evolved from primitive communism to modern communism through different stages of growth like archaic, feudalism and capitalism. Marx’s conflict

⁴³ James M. Henslin, *Sociology-A Down to Earth Approach* (Massachusetts: Allyn and Bacon, 1993), p. 626.

model was criticized by many sociologists over its excessive insistence of economic determinism.

Ralf Dahrendorf

Dahrendorf has identified conflict in terms of unequal distribution of authority among different groups in the society that results in social change. For Dahrendorf conflict produces social change at all the times but the change is not always revolutionary. However when the deprivation experienced by whole classes or status groups is extreme that conflict is likely to be violent and to produce the unrest that could end in revolutionary social change. He argued, in every imperatively coordinated group, the carriers of positive and negative dominance roles determine two quasi groups with opposite latent interests that organize themselves into groups with manifest interests unless certain empirically variable conditions intervene. Interest groups that originate in this manner are in constant conflict over the preservation or change of the status quo.

The conflict among interest groups in the sense of this model leads to changes in the structure of their social relations, through changes in the dominance relations (Francis Abraham, 126)⁴⁴.

1.3.4 Functionalist Perspective

To structural functionalist theorists, society consists of inter- related parts that work together for the purpose of maintaining internal balance. It perceives roles as locating individuals in social positions and providing them with articulated sets of expectations specifying the rights and duties of occupants. This perspective is oriented towards order and stability and preservation of the status quo. According to this school of thought, social change generally occurs in a gradual, adjustive fashion and not in a sudden, violent and radical fashion. Changes according to this school of thought comes from basically three sources viz., adjustment of the system to exogenous changes (e.g., war), growth through structural and functional differentiation (e.g., population growth), innovations by members of groups within society (e.g., invention and discovery). Let us examine how various scholars have perceived change in this perspective;

⁴⁴ M. Francis Abraham, *Modern Sociological Theory- An Introduction* (New Delhi: Oxford University Press), p. 126.

Talcott Parsons

One of the dominant figures in functionalist social theory, Talcott Parsons developed a homeostatic model of society. As change occurs, a society's institutions attempt to restore it to something approaching equilibrium. Conflict is minimized through the emergence of legitimate governing institutions. Society is a system that is surrounded by three other systems-personality, the organism and culture. There is social equilibrium when the boundaries of the three systems are maintained and social change results from boundary breaking. From the perspective of action theory of Parsons, social change involves increasing differentiation of the personality, social, cultural and organismic systems from one another and within each of these four action sub-systems. It also involves escalating problems of integration and the emergence of new integrative structures. The upgrading of the survival capacity of each action sub system as well as of the overall action system to its environment is also the resultant of social change (Turner, 2007: 75)⁴⁵.

Emile Durkheim

He tried to explain social change as the result of changes in the bonds of morality which he called social solidarity. Mechanical solidarity is characteristic of simple society and organic solidarity is characteristic of complex society. He believed that the change in labour from traditional to modern society was the cause for social change. In "Division of Labour" he argues that the growth in population volume, population density and then in moral density produced a growth in social differentiation, specialization of functions and the emergence of organic solidarity based on complementarity of the parts which was in contrast to the mechanical solidarity of more simple societies based on resemblance of the parts and the dominance of the collective consciousness over individuals. He also explains the evolutionary change in the character of law and punishment from the repressive type, under mechanical solidarity to the restitutive type, characteristic of societies with organic solidarity (John Scott, 2007:43)⁴⁶.

⁴⁵ Jonathan H. Turner, *The Structure Of Sociological Theory* (Jaipur: Rawat Publications, 2007), p. 75.

⁴⁶ John Scott, *Fifty Key Sociologists* (New York: Routledge, 2007), p.43.

No single theory can explain the origin, direction, manner or consequences of social change. Change is such a complex process, that it is difficult to explain its causes, limits and consequences in a definite specific manner. Hence we need to make use of integrated perspective to analyze the process of social change.

Among various theoretical models discussed so far, Ibn Khaldun maintained Evolutionary, Cyclical and Conflict flavor in his work. But he is primarily acclaimed as a cyclical theorist for his concept regarding rise and fall of civilizations.

Societies are evolving from a primitive rural structure to civilized urban set up as per Khaldun. Evolutionary theory propounded by L. H. Morgan has very close resemblances to that of Khaldunian cyclical concept. Morgan viewed the evolution of societies from savagery to civilization and Ibn Khaldun anticipated the same trend. Khaldun and Comte's conceptual frameworks are similar to the extent that they share almost the same approach on historical-empirical method regarding social progress. Furthermore, both created a "new science" to analyze their epoch. Khaldun anticipated some theories that were developed by Comte. That is, Khaldun discovered the essentials of sociology such as the systematic analysis of social structure and group behavior and the evolution of less-developed societies to advanced societies some five centuries before Comte coined the word. For Spencer, societies are moving towards more complexity and Ibn Khaldun has endorsed the same view.

Ibn Khaldun argued that in the course of evolution, no society is capable enough to resist its immediate downfall due to certain inherent seeds of destruction and are destined to sink after attaining a peak of development. Thus, societies maintain cyclical trend of development. Cyclical theory of Spengler that is structured upon the life stages of human beings is the manifestation of Ibn Khaldun's theory of social change. 'Rise and Fall' theory of Toynbee has been anticipated by Ibn Khaldun and both the thinkers have ideological similarities to the highest possible extent regarding social change. Concept of cultural contact put forth by Sorokin is quite visible in the work of Ibn Khaldun. 'Circulation of Elites' formulated by Pareto is patterned on the concept of Royal Authority of Ibn Khaldun. When civilization is near to decay, the ruling elite imposes a harsh rule on masses.

Dominant attitude of urban dwellers prompts rural people to develop strong solidarity that later on results in conflict between two typologies of people and results

in change. ‘Class Consciousness’ of Karl Marx highly merges with the concept of *Asabiyyah* by Ibn Khaldun.

Khaldun’s concept of *Asabiyyah* and Durkheim’s concept of solidarity are identical. It can be said that Khaldun’s theories on *Asabiyyah*, division of labor, and religion were highlighted and developed by Durkheim some 500 years later.

However, there are certain ideological differences between Ibn Khaldun and classical sociologists instead of lot many resemblances. In contrast to classical sociologists who regarded social change as a consequence of particular factor or a set of factors, Ibn Khaldun maintained diversified factors to be responsible for initiating a process of change. Thus Ibn Khaldun’s approach is quite encompassing and integrated.

1.4 Rethinking Ibn Khaldun in Cyclical Perspective

Earlier generations of social thinkers contended that Khaldun was a founder of sociology (Kremer, 1879; Flint, 1893; Gumplowicz, 1928; Maunier, 1913; Oppenheimer, 1922–35; Ortega Y Gasset, 1976–8). Sorokin, Zimmerman, and Galphin believed Khaldun to be an Historian, Statesman, Sociologist, and the “Founder of Sociology.” They noted that Khaldun described the transformation of Arabian society from *badawa* (rural society) to *hadara* (urban society), and analyzed this transition.

Ibn Khaldun maintained the cyclical perspective of social change and identified an almost rhythmic repetition of rise and fall in human civilization besides analyzing multiple factors contributing to it. He asserted that societies are living organisms that experience cyclic birth, growth, maturity, decline and ultimate death due to universal facts. Each phase of the cycle lasts for several generations. He opined that no individual dynasty or society can permanently remain at a high level of development; soon after maturity is attained decay sets in, just as individual plants and animals achieve the maturity, natural to the species and then decay. There are drawbacks to the fully developed social state. Even before decay sets in, progress in civilization is made at some cost. The chief concern of his book “*Muqaddimah*” was to identify various factors like psychological, economic, environmental and social that contributes to the advancement of human civilization and the currents of history. A

factor that Ibn Khaldun emphasizes as important in social and political development is a sense of solidarity (*Assabiyyah*), the state of mind that makes individuals identify with a group and subordinate their own personal interests to the group interest⁴⁷.

He argues that *Asabiyyah* or social cohesion carries groups to power or gives rise to the ascent of a civilization and political power but contains within itself the seeds of the group's downfall to be replaced by a new group, dynasty or empire bound by a stronger cohesion⁴⁸. Civilization rises due to stronger *Asabiyyah* and declines as soon as the *Asabiyyah* loses its strength. For Ibn Khaldun *Asabiyyah* is the basis for political power and cultural hegemony, while uncontrolled individualism was one source of the downfall of groups. Societies he believed are held together by the power of social cohesiveness, which can be improved by the unifying force of religion (Imam, 1988:35)⁴⁹. *Asabiyyah* provides the motivational force to bring the dominant groups to power and it arises spontaneously among tribes or other smaller groups. *Asabiyyah* is the prime Bedouin virtue because without it man cannot survive in the desert.

Ibn Khaldun's social system was based upon the fact that there are two types of social life viz. the nomadic (*badawa* or *bedounis*) and sedentary (*hadara* or urban dwellers). Khaldun maintains that history is a constantly changing cycle between these two groups of people namely nomads and towns people with peasants in between. He developed a dichotomy of nomadic life versus sedentary life as well as the concept of a 'generation' and the inevitable loss of power that occurs when desert warriors conquer a city. He tried to establish that the physical and moral superiority of the nomadic people goes above the city dwellers claiming Bedouins are closer to being good than sedentary people (Imam, 1988:35)⁵⁰. Bedouins and sedentary people are natural groups which exist by necessity. Bedouins are more disposed to courage than sedentary people. Savage nations are better able to achieve superiority than others due to group feeling or solidarity and attain royal authority (Ibn Khaldun,

⁴⁷ Internet: <http://www.humanities.mq.edu.au>, accessed on 09/08/2011.

⁴⁸ Internet: <http://en.wikipedia.org>, accessed on 09/08/2011.

⁴⁹ S. M. A. Imam, *Some Aspects of Ibn Khaldun's Socio-political Analysis of History* (Lahore: Institute of Islamic Culture, 1988), p.35.

⁵⁰ Ibid., p.15.

1967:133)⁵¹. He observed the advancement of history as a cycle of growth and decline and identified the progress as a change from a nomadic to a sedentary or from primitive to civilized society respectively. Among psychological factors of change he maintained that man has ability of thinking that helps to develop causal relationships in the nature of things and to understand the variables that affect them. The product of the thinking leads to new innovative discovery.

⁵¹ Ibn Khaldun, *The Muqadimmah: An introduction of history* (Franz Rosenthal, Trans.) (London: Routledge and Kegan Paul, 1967), p.133.

Chapter 2

REVIEW OF LITERATURE

Review of available literature is very important to carry out any research work, to see what others have written about the topic. It is the responsibility on the part of researcher to take existing research work into account and read what knowledgeable authorities have written about the concerned theme. Review of literature can generate insights that the researcher may not have considered. Even if a researcher believes that he or she has a revolutionary idea, the researcher must still consider the works of other thinkers and show how the new research verifies, advances and corrects research that has been done in the past. Analyzing, what previous researchers have found helps to clarify issues and focus the direction of your own research. Review of literature is the basic foundation on which the hypothesis, conclusion or generalization may be drawn. A large number of books, reports and studies are available which consider the concepts and theories after a critical and empirical evaluation. This chapter will make a modest attempt to review the available literature on Ibn Khaldun in general and his concept of social change in particular.

Social change is the significant alteration in the structure and functioning of society along with its diversified institutions. There are variety of factors responsible for initiating a process of change and the concept is enriched with certain theoretical inceptions. Social change forms an integral subject matter of sociology, no matter what type of society we live in. Present day societies are changing at drastic speed in contrast to the earlier times, that demands the formulation of new theoretical models to ensure a positive direction that societies need to follow in the process of change. In this context it is very imperative to search and research for the encompassing dimensions of social change that maintains an integral place in the subject matter of sociology. Different social theorists and thinkers have conceptualized it from different horizon by taking into account a particular dimension or a set of dimensions.

Charles L. Harper and Kevin T. Leicht (1998)¹, integrates sociology with social change and discusses change in the settings of life like population, families and transformation of work culture. We see drastic changes in political and economic systems and the problems associated with change. Author has provided a valuable theoretical inception about materialistic and idealistic perspectives. Besides this, several perspectives of change like functionalist, conflict, interpretive and multiple has been emphasized.

Wilbert E. Moore (2004)², delivers upon the normality of change, contemporary chaos and how stability and dynamism can be maintained within social setting. There are several lacunas in change theories that need to be amended. Several causes are responsible for change and multiple possible directions can be assumed. Moore has discussed small-scale changes with reference to social action in cycles and change in group structure. Lot many tensions are produced due to the process of acculturation. Author has discussed the process of modernization and industrialization along with their dynamism upon social settings. The pace of change in general and particularly the rate at which the world is becoming a single, though highly disordered system, gives a kind of urgency to the notion that crisis is the ordinary state of social life.

Ibn Khaldun (1967)³, in his book made the earliest attempt to discover a pattern in the changes that occur in man's political and social organization. He considered multiple factors to be responsible for the process of change with particular focus on *Asabiyyah*. This book opens with the introduction of Ibn Khaldun followed by invocation. Social change has been discussed from historical point of view. It appeals us about the excellence of historiography and the appreciation of the various approaches to history in relation to social change. It gives us the glimpse of the different kinds of errors to which historians are liable and justifies the causes responsible for these errors. A hidden pitfall in historiography is disregard for the fact that conditions within nations and races change with the change of periods and the passage of time. The condition of nation depends mostly on the type of ruler as

¹ Charles L. Harper and Kevin T. Leicht, *Exploring Social Change* (USA: Prentice Hall, 1998).

² Wilbert E. Moore, *Social Change* (New Delhi: Prentice-Hall, 2004).

³ Ibn Khaldun, *The Muqadimmah: An introduction of history* (Franz Rosenthal, Trans.) (London: Routledge and Kegan Paul, 1967)

common people follow the religion of ruler and rulers or ruling dynasties keep on changing, thereby the conditions of nation. *Muqaddimah* gives a detailed historical account of the nature of civilization along with its cyclic change of rise and fall, Bedouin and settled life, achievement of superiority, gainful occupations, ways of making a living, sciences, crafts, and all other things that affect civilization, the causes and reasons thereof. History is information about human social organization, which itself is identical with world civilization. It deals with such conditions affecting the nature of civilization as, for instance, savagery and sociability, group feelings and the different ways by which one group of human beings achieves superiority over another resulting in the development of royal authority and the dynasties. Chapter I is all about human civilization, importance of human social organization, parts of the earth where civilization is found, the temperate and the intemperate zones, influence of climate upon human character, differences with regard to abundance and scarcity of food in the various inhabited regions. Chapter II gives a detailed account of Bedouin civilization, savage nations and tribes and their conditions of life. Savage nations are better able to achieve superiority than others due to group feeling or solidarity (*Asabiyyah*) and attain royal authority. Chapter III deals with dynasties, royal authority, the caliphate, government ranks and all that goes with these things. Royal authority and large scale dynastic power are attained only through a group feeling. When the ruling dynasty passes few generations it becomes firmly established article of faith that one must be subservient and submissive to them. With due course of time royal authority claims all glory for itself and goes in for luxury, tranquility and peace thereby attains senility. Luxury and prosperity declines group feeling and become an obstacle to maintain royal authority. Dynasty goes through five different stages and encounters new conditions and each stage has its own specific characteristics. Every royal authority must be built upon two foundations viz might and group feeling and the disintegration befalls the dynasty at these two foundations. To exercise caliphate means to cause the masses to act as required by religious insight into their interests in the other world as well as in this world. Caliphate at first existed without royal authority but there may be the transformation of caliphate to royal authority. Chapter IV is all about countries and cities and all other forms of sedentary civilization and their conditions. It states that dynasties are prior to towns and cities which are secondary products of royal authority. Towns are dwelling places that

nations use when they have reached the desired goal of luxury and of the things that go with it. Sedentary culture in cities comes from the dynasties and is firmly rooted when the dynasty is continuous and strong. Cities that won the seats of royal authority fall into ruin. Chapter V is related to various aspects of making a living such as profit and crafts, the conditions that occur in this connection, and the number of problems connected with this subject. The crafts require teachers and are perfected only if there exists a large and perfect sedentary civilization. Crafts recede from cities that are close to ruin. *Muqaddimah* gives an exhaustive history of the world and the causes and reasons for happenings in the various dynasties. It encloses the history of the Arabs and the Berbers, both the sedentary groups and nomads and their contemporary dynasties. This book discusses the origin of races and dynasties, the synchronism of the earliest nations, the reasons for change and variation in past periods and within religious groups, towns and hamlets, strength and humiliation, large numbers and small members, science and crafts, gains and losses, changing general conditions, nomadic and sedentary life, actual events and future events—all things expected to occur in civilization. *Muqaddimah* is undoubtedly a masterpiece, that provides us a unique idea about social change, but it lacks a systematic sequence of events to be followed in the process of change. ‘*Muqaddimah*’ is really a treasure house of information or a sort of encyclopedia in a handy form that provides us interesting and often quite instructive information about all subjects viz Astronomy, Ethnology, Meteorology, Geography, Climatology, History, Politics, Economics, Anthropology, Pedagogy, Literature, Philosophy, Logic, Didactics, Metaphysics, Mysticism, Propheticism, Psychology, Parapsychology, Medicine, Midwifery, Music, Agriculture, Alchemy, Astrology, Magic etc.

Heinrich Simon (2002)⁴, regarded Ibn Khaldun’s thoughts similar to those of Machiavelli, Vico, Montesquieu, Adam Smith, Auguste Comte, Durkheim, Tonnies, Gumplowicz and even Karl Marx. It is indeed Ibn Khaldun’s merit to have made human society the subject of a new separate science. He has tried to give respectable position to Ibn Khaldun in the philosophical tradition that he deserves by showing that his science of human culture is something essentially new and a first attempt to formulate social laws. It gives us the historical situation and the totality of conditions

⁴ Heinrich Simon, *Ibn Khaldun’s Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002)

at the times of Ibn Khaldun. His life time falls into the period of stagnation in the Islamic culture, breakdown of Islamic power and social turbulences. Ibn Khaldun's family left Seville during the Christian conquest and come to North Africa around 1235 originally the family has come from *Hadramout*, thus Ibn Khaldun is of Arab origin. After facing several political and social upheavals in 1375 he secluded himself in an isolated place to devote himself to 11 years of scientific work and finally came up with '*Muqaddimah*' which is not only the result of his scientific investigations but also of his practical political experiences. The political role which Ibn Khaldun played in society gave him the tools to execute his work, directed his attention towards the historically changing situations of the Islamic states and the decline of their power along with the causes that determine it. His political experience led him to view history as a cycle. Societies are destined to change in a cyclical manner. '*Kitab-Al-Ibar*' or 'Book of Lessons' which comprises of 7 volumes or 3 books is his main work. It is an archive of early and subsequent history, dealing with the political events concerning the Arabs, Non-Arabs, Berbers and the supreme rulers who were contemporary with them. First book of *Kitab-Al-Ibar* known under the title '*Muqaddimah*' is the power house of information. The second book deals essentially with the history of the Arabs and the third with the history of the Berbers. Ibn Khaldun has been appreciated for his concept of *Asabiyyah* which he regards as the driving force to social change and is one of the most important basic concepts in the *Muqaddimah*. *Asabiyyah*, a force that determines to a high degree the development of human society, is a basic factor in Ibn Khaldun's attempt to explain the history of humanity. It is derived from the root "*Asab*" which means to bind and the term solidarity seems to be closest in meaning to *Asabiyyah*. Like solidarity *Asabiyyah* encompasses the emotional – instinctive sphere as well as the sphere of consciousness and is not based on blood ties. *Asabiyyah* serves as one of most important foundation for development of Royal authority. There is connection between religion and *Asabiyyah*, and the value of religion lies in the fortification of *Asabiyyah*. Thus *Asabiyyah* is the pre condition of religion and it does not come after it in time or in value. Ibn Khaldun living in the declining period of the Islamic empire, observing the present and looking back on history makes the generalization that the development of society is cyclical. Ibn Khaldun infers two forms of human life, their alternation and change being the general law that governs history and society viz the uncivilized life

and the civilized life or the way of life of the Bedouins and that of the town's people. Human society and its culture as a whole moves constantly in a cycle – is born, rises and decays – so within it, families and dynasties rise and sink again into the sea of namelessness. Development of human society is always the same; it recurs in an endless or eternal cycle. The decline of the dynasty and the rise of a new one do not bring any change other than purely personal ones, the new masters imitate in their way of life the habits of the predecessors. Besides other factors that determine the course of human society Ibn Khaldun strongly stressed on economic factors that prompted many scholars to compare his doctrine with Marxism, but one should be careful not to see a Marxist in Khaldun. He is of the view that prosperity of a city and of a state increases with population thus goes against the ideologists of the French revolution to oppose Malthus ideas. Ibn Khaldun viewed that the end of the state is consummated according to the immanent order of the course of history. When the time of the state has come, it perishes like the silk worm that spins and then, in turn finds its end amidst the thread it itself has spun. His work in its totality is, as the author claims, something new in its kind because never before had history been interpreted in such a way. He did not rely on the authority of any of his predecessors in the development and explanation of his theory of social change, but he observed the dependence of ideology on the conditions of life and time. He separates himself from subjective idealism and speculative rationalism. Ibn Khaldun's work speaks for itself and shows him to be a scientist of enormous importance. Heinrich has emphasized the similarity of the concept of *Asabiyyah* with Machiavelli's virtue and it has been pointed out that the cyclical theory coincides with Vico's views. It has been said that Ibn Khaldun offered a theory of environment before Montesquieu, a theory of imitation before trade and a theory of evolution before Darwin. Ibn Khaldun dealt with human culture and tried to find out the causes and laws which determine the historical process. Such a comprehensive attempt had not been made before him and thus it is indeed his merit to have made human society the subject of a new separate science. Much of Ibn Khaldun's work is indeed extremely relevant today and like everything really significant, it has much to tell us even at the present time. This book is very much informative but it lacks the simplicity of language and several details regarding the concept of social change are missing.

Muhsin Mahdi (1957)⁵, claims that Ibn Khaldun not only attempted to consider the problem of history as a cycle but also developed a ‘science of history’ or a ‘science of culture’ (*Ilm-Al-Umran*). Ibn Khaldun traced out the historicity of overall cultural changes and their impact on societal change. Social change has been justified while maintaining its integrity with historical account. Ibn Khaldun found that the ancients had not made history the object of an independent science and he tried to fill this gap that was very important. Ibn Khaldun has made a comparative study of History and Wisdom in addition to Philosophy and Law. It provides an answer to the specific question of the relation of Ibn Khaldun’s philosophy of history (Sequence of changing events) or his new science of culture to other practical sciences and particularly to the art of history after an exposition of the major trends of Islamic historiography. It provides detailed account of science of culture, its subject matter, need and importance and preliminary statement of its principles besides highlighting associated problems. It identifies changing nature of state, city, economic life and the sciences. Solidarity or *Asabiyyah* has been defined as the efficient cause and common good as the final cause for the existence of state and culture. We find Ibn Khaldun’s conception of the four principles or causes which constitute the nature of culture namely, the various parts like economic and urban institutions which are its matter, the state which is its form, solidarity which is its efficient cause; the common good which is its end. In this study Muhsin Mahdi conceptualizes Ibn Khaldun’s historical background, biography, early life and training, political and scholarly career in western Islam and his life in Egypt. He has treated Ibn Khaldun as an Historiographer but the landmark concept of History as a cycle by Ibn Khaldun is least explained. Besides this, *Asabiyyah* that constitutes a core concept of Ibn Khaldun’s work lacks its details.

Mohd Abdullah Enan (1941)⁶, identifies the life of Ibn Khaldun completely along with political events that he faced and which prompted him to predict a cyclical rise and fall of dynasties. This study has dealt at greater length with the changing status of Berber states in the middle of the 18th century. It justifies the life of Ibn Khaldun in North Africa and Andalusia, his childhood and early studies and his

⁵ Muhsin Mahdi, *Ibn Khaldun’s Philosophy of History* (London: George Allen and Unwin Ltd, 1957).

⁶ Muhammad Abdullah Enan, *Ibn Khaldun-His Life and Work* (Lahore: Sh. Muhammad Ashraf, 1941).

frequent changing positions. Ibn Khaldun has been regarded as the historian's father. Abdullah Enan describes Banu Khaldun, their origin in Andalusia, their predominance in public life and their emigration to North Africa. We find information about his visit to Andalusia, Granada, Castile, Seville, Biskra, Morocco and many other places and his final return to North Africa. This study explains how Ibn Khaldun gave up political activities and engaged himself in writing the cyclical transition of world. The intellectual and social legacy of Ibn Khaldun and 'Sociology' as exposed by him has been emphasized. This study discusses his comprehension of history, sociology or the condition of human community and how he considers it as the basis to understand history. His analysis of social phenomena, division of sociology, criticism of historians, theory of *Asabiyyah*, opinion about state and sovereignty and his exposition of the subject of his science has also been taken into account. He has been regarded as the discoverer of sociology. Enan has also provided a brief account of *Kitab al Ibar* and *Al-Taarif* or the autobiography of Ibn Khaldun. It makes comparative analysis of Ibn Khaldun and Machiavelli and regards Ibn Khaldun as the master of the Machiavellist school. This book lacks the major contributions of Ibn Khaldun, especially the concept of social change, civilization and *Asabiyyah*.

Rafiq Zakaria (1988)⁷, argues that political realities more than religious requirements were the determining factors for the onward progression of Islam. *Asabiyyah* is the main factor providing political strength that result in the rise of civilizations. Declining state of *Asabiyyah* accordingly results in the fall of nations. No one has analyzed better the phases through which historical Islam has to pass than the eminent Arab historian Ibn Khaldun. Ibn Khaldun made a clear distinction between the ideal (the *Madinian* state of the Prophet) and the reality- which was dynastic rule (*Mulk*) based on *Asabiyyah* or the spirit of kinship rooted in a family or tribe. As per Ibn Khaldun except during the time of the Prophet and the first two caliphs *Asabiyyah* prevailed. Uthman fell victim to it, so did Ali and their murders intensified the age- old conflict between the House of *Hashim* and the house of *Umayyah*. The triumph of *Muawiya* was in a sense the victory of the stronger tribe with more *Asabiyyah*. Then it came about that the emergent Islamic state was more to *Asabiyyah* than commitment to the advancement of Islam. Ibn Khaldun explains this

⁷ Rafiq Zakaria, *The Struggle Within Islam- The Conflict Between Religion and Politics* (New Delhi: Viking, 1988), p. 282.

development geographically by going back to the earliest times and traces the history of each Kingdom and shows its connection with *Asabiyyah*. Whenever one kingdom replaced another it was because of the war between tribes and families. Rafiq Zakaria has over exaggerated the history of Islam and has neglected the concept of social change at general level along with its relationship with *Asabiyyah*.

M. M. Sharif (1989)⁸, argues that both the contemporaries and later Muslim students of history and society acknowledged the significant contributions of Ibn Khaldun. It was however, the enhanced interest in the study of history and society in modern times which led to the devotion of increased attention to Ibn Khaldun's thought, to the recognition of his rank as a major Muslim thinker, and to the judgment that he was equal to other well-known Muslim philosophers. *Kitab-Al Ibar* provides Ibn Khaldun a significant place in the history of Muslim philosophy especially its first book *Muqaddimah*. The history was originally divided by Ibn Khaldun into an "Introduction" (*Muqaddimah*) and three Books but he later on combined introduction and book one together to be known as *Muqaddimah* collectively. *Muqaddimah* deals with the problem of history in general and new science of culture. Like culture as a whole, socio-political life is considered by Ibn Khaldun to be a generated natural being thereby the methods in determining its characteristics are adopted from natural science in general and from biology in particular. Genetically, he follows the change and development of socio- political life through its various stages: how it is generated, grows, reaches its maturity, sickens and dies. In biology the efficient cause of this movement is taken to be the soul and its temper (*Mizaj*). In culture, Ibn Khaldun considers social solidarity as the efficient cause of the movement. Social solidarity is a combination of the natural feelings for one's relatives and friends and the need for defense and survival. It cements a group together, dictates the need for a ruler, leads to conflicts with other groups and generates the power of conquest leading to victory over others. Its initial power determines the extent of this conquest and the fulfillment of appetites but finally weakens it and leads to the disintegration of socio-political power. He is the only Muslim thinker who has shown explicitly and in detail that Muslim history and Muslim regimes are indeed subjected to these natural laws of generation and corruption and therefore, have insisted that the proper understanding

⁸ M. M. Sharif, *A History of Muslim Philosophy* (New Delhi: Atlantic Publishers and Distributors, 1989), pp. 88-983.

of Muslim history presupposes the natural understanding of the essential properties of man and human association in general. According to Khaldun history has a dual character viz an external (*Zahir*) aspect which is essentially an account of or information about past events and an internal (*Batin*) aspect. For Khaldun the new “Science of Culture” is a natural science and a principle part of natural philosophy. M. M Sharif has presented Ibn Khaldun more as a politician than that of Historian or Sociologist. Muslim philosophy has been over-estimated and *Asabiyyah* in association with social change is not properly conceptualized.

Sheikh M. Saeed (1994)⁹, claims Ibn Khaldun to be a Muslim historian, philosopher, economist, politician and pedagogue, father of science of history and one of the ‘Founders of Sociology’. He was one of the first to make critical study of the nature, limitations and validity of human knowledge. He has rightly noted the praises lavished on Ibn Khaldun by Arnold Toynbee (British Historian), Robert Flint (British Philosopher) and George Sarton (An American Historian of Science). Ibn Khaldun discussed the purpose or value of history and the errors into which historians fall while recording and reporting changing sequence of events. The aim of history for him is not merely to narrate the stories of kings and dynasties or prepare the chronicles of wars and pacts but to describe the story of civilization and the changes associated with it. It is essentially the record of human society, its growth and decay under different geographical, economic, political, religious or other cultural conditions. A historian is expected by Ibn Khaldun to have developed an insight into the laws governing the structure of human society and its transformations. He should have a scientific approach towards the understanding of socio-historical changes. These should not be explained away as had been done in the past merely by alluding to the accidents of nature nor should the great changes in history be explained away with reference to divine interventions. While searching for the causes of historical changes, a historian should carefully look into the climatic, territorial, occupational, economic, social, religious and other cultural conditions of the people under study. Although he considered multiple factors to be responsible for social change but he regarded *Asabiyyah* as the decisive factor. As per Ibn Khaldun, History and Sociology are considered to be cognate sciences. The study of sociology is a necessary prelude

⁹ Sheikh M. Saeed, *Studies in Muslim Philosophy* (Delhi: Adam publishers and Distributors, 1994), pp. 181-195.

to the study of history. He has taken a keen realization of sociological laws governing the course of history. Social phenomena seem to obey laws which, though not so absolute as those governing natural phenomena, are sufficiently regular to cause social changes and follow well-developed patterns and rhythms. Hence a grasp of these laws would enable the sociologist to understand and predict the direction of social processes around him. As per Ibn Khaldun, societies are essentially dynamic like the living organism. The social forms change and evolve. Sheikh M. Saeed has mentioned various factors associated to social change but he has not described them systematically.

Badr Azimabadi (2003)¹⁰, claims a respectable and dignified position for Ibn Khaldun. He has mentioned Ibn Khaldun's significant contributions towards different sciences with special reference to science of History and Sociology. Ibn Khaldun set his independent and distinguished position and of the whole array of Muslim philosophers going before him, he was impressed by none. He has discussed various philosophers and historians who admired Ibn Khaldun for his incredible contribution. Ibn Khaldun was conscious of the originality of his work and claimed himself to be the discoverer for the first time of the laws of national progress and decay. He has discussed history from sociological perspective and was undoubtedly a sociological minded historian. Ibn Khaldun conceived the growth, development and decline of nations, societies and cultures similar to those of human organism by stating that a period of progress is necessarily followed by a period of regress and extinction. It may be noted that Ibn Khaldun witnessed during the span of his own life the coming to power and fall of various dynasties and found the gradual giving way of the old order to new patterns of political, economic and spiritual forces. All this must have helped him to realize the regular rise, growth and fall of societies and cultures according to the inevitable laws of causality. Ibn Khaldun is undoubtedly the first writer who tried to explain fully the evolution and progress and to explain the characteristics of race, climate, the means of production etc and their effect on the formations of men's mind, sentiment as well as the formation of society. He was the greatest historical philosopher Islam produced and he is the greatest of all times.

¹⁰ Badr Azimabadi, *Great Personalities in Islam* (New Delhi: Adam Publishers and Distributors, 2003), pp. 186-190.

Author has failed to establish a concrete relation between *Asabiyyah* and changing nature of civilizations.

Leaman Oliver (1992)¹¹, says that Ibn Khaldun has generated an elaborated discussion on theology. As per Ibn Khaldun the main aim of theology is to refute heretics. It is a science which involves arguing with logical proofs in defense of the articles of faith and refuting innovators who deviate in their dogmas from the early Muslims and Muslim orthodoxy. Ibn Khaldun discussed social change with respect to divine interventions like religion. Religion has a strong impact on *Asabiyyah*, thereby plays a significant role in social change. Oliver has described Ibn Khaldun as a theologian and left major proportion of his work unattended.

Deutsch Eliot (1991)¹², argues that Ibn Khaldun was social thinker of world historical stature who has addressed the question of Islamic polity. Deutsch maintains that Al-Farabi's theory of culture and religion which grows out of platonic reflections on the scripture and changing history of Islam is developed further by Ibn Khaldun. Jamal al Din al-Afghani who is idolized by today's Islamists was keenly interested in Ibn Khaldun's theory of the power of state or rise and fall of dynasties that was used in the construction of a nationalist romanticism. Author has restricted Ibn Khaldun to Islamic world and dealt with the theme very briefly.

Akbar S Ahmed (1990)¹³, maintains that Ibn Khaldun's *Kitab al-Ibar* ranks high in the esteem of scholars in which the author deploys his knowledge of history, philosophy, logic, dreams, tribal ways, mathematics and climate from the Arab world and beyond. He was jurist, historian, scholar, traveler and statesman and for us today, the 'Father of Sociology' to which he gave the name *Ilm al-Imran* or the science of society. Some of the central formulae of the modern age are reflected in Ibn Khaldun's theories like Karl Marx's stages of human history, which provide the dynamics for the dialectics of conflict between groups; Max Weber's typology of leadership; Vilfredo Pareto's circulation of elites, Ernest Gellner's pendulum swing theory of Islam oscillating from an urban formal, literature tradition to a ruler, informal and mystical one. Ibn Khaldun's principal theory of social change may be

¹¹ Leaman Oliver, *An Introduction to Medieval Islamic Philosophy* (New York: Cambridge University Press, 1985), pp.8-9.

¹² Deutsch Eliot, *Culture and Modernity* (Delhi: Motilal Banarsidass Publishers, 1991), pp. 402-404.

¹³ Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), pp. 100-106.

reduced to one formula- Prestige lasts at best three to four generations in one lineage- and to one question – what keeps society together. The answer to his central question provides a frame for his theories. Tribesmen united through *Asabiyyah*, group feelings, cohesion or solidarity; overpower those living in a state of urbanization (*tamaddun*) and who have lost group cohesion. The victory could lead to the creation of a state or dynasty (*dawlah*). In turn, over three to four generations, the urbanized tribesman must face fresher tribesmen. The cyclical pattern marks Islamic history. S Ahmed has strictly adhered himself to the Islamic history but Ibn Khaldun's work being encompassing can be generalized.

Gerhard Endress (2002)¹⁴, argues that the practical insight of Ibn Khaldun regarding social factors of changing sequence of events arouse admiration to the extent that none among his predecessors have attained. The way Ibn Khaldun tested the facts of history against the legal ideal of the *sharia* and warned against the consequences of transgression and despotism is very important contribution. Ibn Khaldun argues that in the rise and fall of nations, the pattern of natural hostility between the Bedouins and Sedentary people should not be used too sweepingly as a generalization and it should not be brought out as an explanation of very disparate historical phenomena. Ibn Khaldun first made it as one of the bases of his interpretation of the great movements of Islamic history but when he speaks of the Bedouin – especially in respect of the North African situation with which he is familiar – he means all those groups of people who were far away from the city and its direct control, nomads as well as farmers. In both groups there were nuclei of rebellion and centers of opposition sustained by anti-authoritarian solidarity (*Asabiyyah*). Recently his ideas have been re-examined in a penetrating analysis of Islamic anthropogeography. Author has not maintained consistency with certain concepts like Bedouin, Sedentary, *Asabiyyah* and social change.

T. J. Deboer (1983)¹⁵, argues that Ibn Khaldun was born at the time when the Muslim civilization of the west was rising and falling that prompted him to discover the laws of its formation, for which he approached a new philosophical discipline –

¹⁴ Gerhard Endress, *Islam- An Historical Introduction* (Edinburg: Edinburg University Press, 2002), pp. 69-73.

¹⁵ T. J. Deboer, *The History of Philosophy in Islam* (New Delhi: Cosmo Publications, 1983), pp. 200-208.

the philosophy of society or history. History as a science and a philosophical discipline has to deal with social life- the collective material and intellectual culture of society. History has to show how men work and provide themselves with food, why they contend with each other and associate in larger communities under single leadership, how at least they find leisure in a settled life for the cultivation of the higher arts and sciences, how a finer culture comes into bloom in this way out of rude beginnings and how again this in time dies away. The forms of society which replace one another in the course of change are in the opinion of Ibn Khaldun: society in the nomad condition, society under a military dynasty and society after the city type. T .J Deboer has discussed the cycle of civilization given by Ibn Khaldun in detail. The ancients never dealt thoroughly with the problem of historical changes and Ibn Khaldun was the first to endeavor with full consciousness and in a statement amply substantiated, to derive the change and development of human society from proximate causes. In the course which is run by civilization he finds an intimate conformity to law. He searches everywhere for natural causes with the utmost completeness which was possible for him. Author has beautifully discussed the significance of events in the course of history but has failed to maintain systematic presentation.

Krishna Chaitanya (1983)¹⁶, discusses the political and legal life of Ibn Khaldun in Egypt. History as Ibn Khaldun conceived is both science as well as philosophy and under these two aspects it covers the whole range of social phenomena. The true purpose of history is to make us understand the social state of man means the civilization of the world and its transformation. It should reveal us the phenomena that naturally accompany primitive life, softening of manners, attachment to the family and tribe, various kinds of superiority which one people gain over another, dynasties and empires which arise in this way, the diverse occupations, professions, sciences and arts, and all the manifold conditions which naturally occur in the change and development of civilization. Ibn Khaldun argues that to deal with the times of crisis, it is necessary to understand that civilizations or societies like individuals have a life and trajectory of their own which grow, mature and decline in a cyclical manner. The aim of the philosophy of history is to reveal the causes of this changing sequence. Surveying the history of the various countries of Arabia and

¹⁶ Krishna Chaitanya, *A History of Arabic Literature* (New Delhi: Manohar Publications, 1983), pp.157-167.

Africa, he was struck by the fact that arid lands wedged themselves between fertile areas and that the hardy nomads of the former lived a primitive life while the settled population of the later slowly evolved civilized habits and institutions. History starts as a result of interaction of these two forces namely nomadic life and settled life. The conditions of nomadic life especially group cohesion generate a superior fighting power with periodically waves of nomadic attack and conquer the regions of settled agricultural life. The overall change is from primitive to civilized culture. It initiates profound transformations in individual character and social behavior, brings into existence new social institutions and generally launches the culture into its life cycle. The emergence of a social group is due to a fundamental instinct in man which leads to social solidarity. But the group contains the seeds of its own destruction and change by its transformation from a community of necessity into a community of luxury over a period of time. Social change has been beautifully conceptualized but the mechanism to be followed seems to be incomplete in this book.

Nur Ahmad (1994)¹⁷, regarded Ibn Khaldun as the outstanding thinker and ‘Founder of Science of Sociology’. He has reflected Ibn Khaldun’s political and legal career along with various challenges that he faced in his life time. Ibn Khaldun wrote historical events in the light of his new method of explanation and reasoning and developed it as a social philosophy. He being the originator of the Sociology, Philosophical History and Political Economy, his works possess a striking originality; recording a new system in understanding and explaining the social changes along with criticizing and analyzing history. He has viewed the origin of towns and villages and their transformation from a social point of view. He dealt with state and sovereignty where he propounded and advanced his political theories that were later incorporated in the works of such celebrated thinkers as Machiavelli and Vico. Machiavelli’s famous book “Prince” bears a close resemblance to the “Prolegomena” of Ibn Khaldun. He is undoubtedly the first writer who tried to explain fully the evolution and progress of society, as being caused by certain causes and factors and to explain the characteristics of race, climate, the means of production etc and their effect on the formations of men’s mind, sentiment as well as the formation of the society. In the advancement and change of civilization, he perceives an organized internal harmony.

¹⁷ Nur Ahmad, *Forty Great Men and Women in Islam* (Delhi: Adam Publishers and Distributors, 1994), pp. 1-4.

It is an admitted fact that the greatest development of historiography and its elevation to the status of science owes much to the genius of Muslims and Ibn Khaldun has done much in this direction.

M. Saeed Sheik (1994)¹⁸, claimed a distinctive and independent position for Ibn Khaldun in Muslim philosophical world. He discussed several praises lavished by various historians and philosophers on Ibn Khaldun. The aim of History for Ibn Khaldun is to describe the story of human civilization along with its change. It is essentially the record of human society, its growth and decay under different geographical, economic, political, religious or other cultural conditions. As per Ibn Khaldun social phenomena seem to obey laws which though not so absolute as those governing natural phenomena are sufficiently regular to cause social changes and follow well developed patterns and rhythms. Social laws operate with regard to masses only and would not be significantly determined with reference to single individuals. Besides this, social laws can be determined only by gathering social data on a very large scale and by working out their concomitants and patterns. Ibn Khaldun argues that the same set of laws operates in societies with similar structures and antecedents, how so ever widely separated they may be in place or time. Societies are essentially dynamic like the living organisms. A careful study of the *Muqaddimah* reveals many more points where Ibn Khaldun anticipates modern sociologists e.g., in his use of mechanistic concepts such as the balance of forces or the radiation of energy; his understanding of social morphology and its growth and decay almost in biological terms; his keen realization of the economic factors influencing the structure and growth of society etc. Ibn Khaldun's work revolve round his core concept of *Asabiyyah* but the author has failed to maintain the integrity of concepts.

Shaukat Ali (1993)¹⁹, claimed Ibn Khaldun to be the Doyen of Muslim scholars and represents the story of his life in changing scenario. During the last decades of the 19th century and the first half of the 20th century, *Muqaddimah* was widely read and assessed among scholarly circles of the west. All were impressed by the Arab philosopher's vision regarding social change and originality of his thought. Many of them acclaimed him as the fore runner of Machiavelli, Vico, Montesquieu,

¹⁸ M. Saeed Sheik, *Studies In Muslim Philosophy* (Delhi: Adam publishers and Distributors, 1994).

¹⁹ Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al-Amin Publications, 1993), pp. 93-191.

Comte and Adam Smith. Ibn Khaldun has condemned Arabs for their uncivilized behavior, destructive propensities and anti-intellectualism that resulted in the fall of their civilization. He says Arabs neglected the religion hence forgot political leadership and returned to their desert. They were ignorant of their group feeling (*Asabiyyah*) with the people of the ruling dynasty, as subservience and lawful government had now become strange to them. They became as savage as they had been before. He attributed most of the glories of Islamic civilization to the Non-Arab scholars. Shaukat Ali describes Ibn Khaldun's life history, concept of *Asabiyyah* along with its meaning and purpose, methodology for historical research and his place in Muslim Historiography. Cyclical theory of social change has been underestimated by the author.

S. M. A. Imam (1988)²⁰, noted that the chief concern of Ibn Khaldun was to identify Psychological, Economic, Environmental and particularly Social Facts that contribute to the progress of human civilization and the currents of history. In this context he analyzed the dynamics of group relationships, group feelings, social cohesion or *Asabiyyah* and showed how group feelings give rise to the ascent of a new civilization and political power. He identified an almost rhythmic repetition of rise and fall in human civilizations and analyzed factors contributing to it. Ibn Khaldun scientifically illustrated the complex psychological and socio-economic changes of tribes and how these changes certainly lead to a decline of the group feeling and the restraint of the group. Social change and the rise and fall of societies follow laws that can be empirically discovered and that reflect climate and economic activity as well as other realities. Concepts are inadequate to justify the encompassing nature of social change and other related areas in this book.

Noor Mohammad Osmani and Abu sadat Nurullah (2008)²¹, has maintained that Abu Zaid Abd Al-Rahman Ibn Mohammad Khaldun hails from a prominent Andalusian religious family-*Banu Khaldun* and linked his lineage to the time of the Prophet (S.W.A) through *Hadhramaut*, a Yemenite Tribe via wail Ibn Hajar from the best of the Arabs, well known and respected. After turning every stone of life, he

²⁰ S. M. A. Imam, *Some Aspects of Ibn Khaldun's Socio-Political Analysis of History* (Lahore: Institute Of Islamic culture, 1988), pp. 6-35

²¹ Noor Mohammad Osmani and Abu sadat Nurullah, *Ibn Khaldun's views on society and culture: A study of his Muqaddimah* (Insight Islamicus, An Annual Journal Of Studies and Research in Islam, University of Kashmir, vol.8, 2008).

decided to take refuge in *Awlad* ‘Arif Tribe’ in the city of *Salamahs*, the part of central Algeria and secluded himself for writing universal historical changes of the world. He completed the most famous *Muqaddimah* or Prolegomena by living there for over three years besides given up all political activities. He laid special emphasis on completing the task regarding “universal history” or “*Kitab-al Ibar*” While living in Egypt, which consists of seven volumes, divided into three books or parts and the first being the most famous *Muqaddimah*, whose significance over shadowed the importance of ‘*Kitab- al Ibar*’. In ‘*Kitab- al Ibar*’ he analyzed in detail the sources of error in historical writings, in particular partisanship, over confidence in sources, failure to understand what is intended, a mistaken belief in the truth, the inability to place an event in its real context, the desire to gain the favor of those in high rank, exaggeration, and what he regarded as the most important of all, ignorance of the laws governing the transformation of human society. Ibn Khaldun has presented his views regarding society and culture, process of socialization, social control, rise and fall of civilizations, significance of religion and moral values and most importantly the concept of *Asabiyyah* or group solidarity. He outlined the science of Sociology, Economics, Anthropology, Political Science etc in his *Muqaddimah* and he deserves an honorable position in the history of “Positive Sociology”. Ibn Khaldun has underlined that society advances and changes in a fluctuating or cyclic manner where societies experience cyclic birth, growth, maturity, decline and ultimate death due to universal facts like a living organism. There are various factors viz economical, social, psychology, environmental responsible to carry on the cycle but social *Asabiyyah* or social solidarity is the most important factor that contributes to the advancement of human civilization and currents of history. Author has not dealt adequately with certain essential concepts like the transition from nomadic to sedentary culture.

Dr Noor Mohammad Osmani and Tawfique Al Mubarak (2006)²², highlights factors like ethnocentrism, Nationalism, Racism, Secularism and capitalism to be responsible for bringing about a ghastly and gruesome effect to the unity or *Asabiyyah* of the Muslim nations that resulted in their downfall. They discussed the concept of

²² Dr Noor Mohammad Osmani and Tawfique Al Mubarak, *Redefining Asabiyyah for a Muslim unity* (Insight Islamicus, An Annual Journal of Studies and Research in Islam, University of Kashmir, Vol. 6, 2006)

Asabiyyah and attempted to redefine it for the reconstruction of Muslim unity based on the *Tawhidic* world view. The division of the *ummah* by devastating creed of ethnicity and nationalism as implanted by the colonial powers requires a counter defeat with the united approach of the *ummah* like collectivity, cohesiveness and integrity or *Asabiyyah* in the words of Ibn Khaldun that will produce the desired unity. *Asabiyyah* is one of the most significant concepts in Ibn Khaldun's work and has been thought to be the most important factor in the development of society or a decisive feature that functions momentarily in human history as a motor of social change. However, Ibn Khaldun, although prescribed his concept of *Asabiyyah* as a factor behind the growth and disgrace of civilization, yet believed that there could be dynasties established without the basis of an "*Asabiyyatic*" bond. It could be concluded that *Asabiyyah* is a psychological and emotional factor, a mutual understanding, which holds people together, united, bound and keeps away from revolts, riots and mutinies. It is never a necessity for there to be a blood relation, as it binds people on the basis of religions and ideologies, polity, economy, culture, approval of a common leadership and the core of it is a sense of "commonality" or a spiritual unity. Without spiritualism there can be no unity in the Islamic world and it is more likely to name it as a '*Spiritual Asabiyyah*' or an '*Islamic Asabiyyah*'. The Paradigms of the '*Islamic Asabiyyah*' among the Muslim countries do not only include a religious feeling but also entices incentives for material benefits. It enthuses towards intra-trade and intra import among Muslim countries, political cooperation, social solidarity, policies and strategies towards educational and technological enhancements and technological transfers from developed nations towards the developing nations, which would ultimately lead to a "meta regional" bond among the Muslim nations and communities. In this paper, authors have confined the concept of *Asabiyyah* to religion only and applied it strictly on the Islamic world but Ibn Khaldun has discussed *Asabiyyah* and religion as two different concepts.

Faridah Hassan (2007)²³ begins with an introduction, definition and understanding on the history of sociology and highlights the founders of sociology from different countries. This paper focused on the deduction for future research in areas of change and development that requires attention by other sociologists in order

²³ Faridah Hassan, *Ibn Khaldun and Jane Addams: The real father of sociology and the mother of social works* (Malaysia: Faculty of Business Management Universiti Teknologi Mara, 2007).

to further contribute to the society at large as well as to the Muslims and addresses the issues that need further attention as society evolves through uncertainties and environmental forces. Abu Zayd Abdul Rahman Ibn Khaldun, a fourteenth century Arab Muslim philosopher whose life was intricately interwoven with the great political and military dramas of his times, is a veritable fountain of original thought regarding the changing nature of societies. Five centuries before Darwin discovered the specific features of evolution, Ibn Khaldun wrote that human society developed from “the world of monkeys” through a widening process in which species become more numerous. Four hundred years before Auguste Comte’s invention of Sociology, Ibn Khaldun unveiled his “Science of Culture’. His contribution to history is marked by the fact that he emphasized sociological factors governing the apparent events and thereby his contribution accorded him with the title “The Real Father of Sociology”. Author has regarded Ibn Khaldun as the main originator of the concept of social change but has failed to elaborate the same.

M. Umer Chapra (2008)²⁴, presents Ibn Khaldun’s multidisciplinary and dynamic theory of development. This theory argues that the development or decline of an economy or society does not depend on any one factor, but rather on the interaction of moral, social, economic, political and historical factors over a long period of time. One of these factors acts as the trigger mechanism and if the others respond in the same direction, development or decline gains momentum through a chain reaction until it becomes difficult to distinguish the cause from the effect. Sociological factors play a dominant role in initiating the process of change. The second part of the paper presents the application of this theory to Muslim countries to explain their low performance. Chapra has almost equally treated multiple factors responsible for social change but Ibn Khaldun has subordinated all other factors to the factor of *Asabiyyah*.

Recep Senturk (2006)²⁵, has underlined that Ibn Khaldun viewed world in the shape of a globe, half of which is covered with water while a large portion of the other half that forms the land is not conducive to settlement. The people residing in the

²⁴ M. Umer Chapra, *Ibn Khaldun’s theory of development: Does it help explain the low performance of the present- day Muslim world?* (The Journal of Socio-Economics, Elsevier Series, 2008).

²⁵ Recep Senturk, *Sociology of civilizations: The future of the relations among world civilizations in Ibn Khaldun’s Theory of Umran* (Istanbul: Islam Bulletin, 2006).

areas that are conducive to settlement, despite possessing some different characteristics, have established civilizations which demonstrate similar behavior. Thus Ibn Khaldun defined civilization as a ‘corporate social actor’, turning it into an individual discipline, and studied the behavior and reactions of civilizations under different circumstances. In his own period, by studying existence and scientific thought, he identified the *Avaria Al-Zatiyyah* (shortcomings of the nation). Ibn Khaldun proposed a theory in which civilization and inter-civilization relationships are propelled on the one hand by internal dynamics, as well as, on the other hand, by external relational dynamics, which are defined as change and conflict. According to this approach, civilizations do not show a linear progression or regression; quite the contrary, they have a history full of rises and declines. In a paradoxical manner many civilizations that have developed strongly weaken their ability to defend themselves, opening the way to their collapse. If we approach the subject from a modern perspective, how can we interpret the conflicts and disagreements that occur between modern civilizations and what can we say about the future of relationships between civilizations, from the viewpoint of Ibn Khaldun’s theory of civilizations and inter-civilization relationships, is the subject matter of the science of *umran*. Author is certain about the eventual collapse of nations but has not properly explained the responsible reasons of decay.

Taghi Azadarmaki in, “Ibn Khaldun’s Social Theory and Iranian Society” attempts to demonstrate Ibn Khaldun’s thoughts and works for reconstruction of society. Despite the fact that he lived in the 14th and 15th centuries, his thoughts are appropriate for discussion in the 20th century and have become a source of scientific and political Judgments. In the first phase, the depiction of Ibn Khaldun’s thoughts arises from the rational and political paradigm and the tradition of Iranology through an interaction with western development. In other words Ibn Khaldun’s thoughts were modified in relation to western development, so as to ensure positive changes in the Iranian society. He maintains that Ibn Khaldun’s thoughts are of importance as they explain the reason for Iran’s moving away from the historical perspective rather than following their evolution, development and thus achieving a better status. With regard to the rational tradition of returning to the self – ego he claimed that Ibn Khaldun’s

thoughts are applied for the reintroduction of the historical past rather than a move towards the future²⁶.

Durmus Hocaoglu in, “The Future of the European union from Ibn Khaldun’s perspective” states that the European union is the most comprehensive political unification project, a unification in which many states are incorporated of their own free will; the light of this has not been seen to date. The European Union has in recent years begun to head towards the formation of a federation similar to that of the USA. However confronting all this progress, there are some serious problems that stand in the way of becoming the “United States of Europe”. This article attempts to contribute to the efforts of the European Union to attain its vision by analyzing these problems from a Khaldunistic Perspective. In the real sense of the phrase, this project is lacking genetic patriotism; in fact it seems that it has adopted causal patriotism according to the Khaldunistic concept. This paper also makes critical examination of the European society’s social, cultural, spiritual and moral make up from a Khaldunistic view. It evaluates some characteristic symptoms that anticipate the change towards degeneration of societies. If one examines the decrease in willingness to work, the disintegration of the work ethic and discipline, the increase in the moment towards less work and more holidays, the reduction in population, the more towards irreligiousness, innovations towards a “Post-Christian Europe”, the legitimization of incest , pedophilia and other extreme immoral behavior, the disintegration of family ties, from a Khaldunistic perspective, it leads one to think that this continent is coming face to face with a crisis of serious dimensions²⁷. Author has undoubtedly mentioned the importance of Khaldunian concepts to ensure unification of nations but has not explained the central elements that may prevent disintegration.

Yavuz Yildirim (2009)²⁸, claims that Ibn Khaldun occupies an important place among Islamic historians for introducing the critical historical methodology to address the concept of social change. He criticized the Islamic historians who lived before him for not reporting the sequence of events accurately and for not satisfactorily

²⁶ Internet: <http://www.docstoc.com>, accessed on 11-03-2012.

²⁷ Internet: <http://www.isam.org>, accessed on 13-03-2012.

²⁸ Yavuz Yildirim, *Ibn Khaldun’s methodology of history* (Turkey: Istanbul University, Faculty of Theology, 2009).

establishing the causal relationship between events. He claimed that Ibn Khaldun was introducing a new methodology that would ensure that these drawbacks would be eliminated. According to Ibn Khaldun, a historian should be able to provide correct historical information by evaluating the historical data available from a critical aspect, and should be able to analyze the causes and the effects to provide the complete justification regarding the trajectory of social change. The historian should be aware of the type of society (urban- rural), as well as the different type of social structures, such as political, economic, geographic, religious, intellectual and artistic, along with their transformation. Thus, the historian will be able to be cognizant of both permanent and changeable factors and will be able to establish, in a sound manner, the connection between cause and effect. Author has over estimated Ibn Khaldun as a Historian and underestimated him as a Sociologist but Ibn Khaldun has treated these two subjects as cognate sciences.

Ejder Okumus (2006)²⁹, argues as the Ottoman Empire began to wane, the statesman, scholars, thinkers and historians began to concentrate on the causes for its deterioration and started to investigate the possible ways to halt it. Within this framework, Ibn Khaldun's theory of "Rise and Fall of Civilizations" has been taken as a reference by various statesmen, scholars, historians, and thinkers, who even tried to warn the ottoman state. Ejder Okumus acknowledges Ibn Khaldun's historical and social views as a fundamental source to which thinkers turned in order to find a solution to the 'deterioration' and 'collapse' of the ottoman state. He further argues that Ibn Khaldun had, and continues to have an important effect on other thinkers, both western and Eastern, non – Muslim and Muslim. This study is dedicated to examine the impact of Khaldunian concept of social change on ottoman thinkers to prevent the collapse of their nation. Author has generalized the idea on the bases of Ottoman Empire but the situations may vary across time and space.

²⁹ Ejder Okumus, *Ibn Khaldun's Influence on The Ottoman Thought* (Turkish Journal of Islamic Studies, Issue 15, 2006).

Cengiz Tomar (2008)³⁰, addresses Ibn Khaldun as one of the most discussed thinkers in the modern Arab world as he lived in a time, when societies were witnessing drastic changes, that resembles the one that Muslims find themselves in, at the present time. His thoughts have found approval from western scientists and they possess modern characteristics. It is for these reasons that the thoughts of Ibn Khaldun, from the 19th century onwards, have given rise to a wide variety of interpretations, including pan-Islamism, nationalism, socialism and other ideologies that have found interest in the Arab world. In this write up, after examining the heritage of thought bequeathed by Ibn Khaldun to Arab culture, starting from the time in which he lived, he has tried to evaluate interpretations of *Muqaddimah* in the modern Arab world. *Muqaddimah* that encloses the subject matter of social change has got universal appeal across the times to identify the changing mechanism of societies. Muslim world has been exaggerated while ignoring various other civilizations.

M. Akif Kayapinar (2008)³¹, has highlighted the recent intensification of deriving answers for queries like why do states rise and fall? Why are some polities able to develop successful social and political organizations, while others are not? Are polities sooner or later destined to collapse? What is it that gives life to a polity? He argues that the decline of the explanatory power of earlier theoretical frame works based particularly on the enlightenment approach seems to be the primary reason lying behind the interest in the rising curiosity of these kind of socio-historical researches. The weakening of the power of these frameworks, in return depends upon a compressive change taking place all around the world. It is this cultural context that brought Ibn Khaldun, the 14th century North African Muslim historian and philosopher, to the fore in the circles of various social and human sciences. Ibn Khaldun developed a comprehensive theory upon human collectivities, at the center of which lies the rise and fall of states. The core parameter of Ibn- Khaldun's social change is *Asabiyyah*, without which no collective political action takes place. Despite

³⁰ Cengiz Tomar, *Between Myth and Reality: Debates on Ibn Khaldun in the Arab World* (Asian Journal of Social Science, Vol. 36, 2008).

³¹ M. Akif Kayapinar, *Ibn Khaldun's Concept of Assabiyya: An Alternative Tool for Understanding Long-Term Politics* (Asian journal of social science, Vol. 36, 2008).

its centrality, however, *Asabiyyah* has not been clearly defined yet. It is therefore important to understand and define *Asabiyyah* in a productive way to be able to make use of Ibn Khaldun's social philosophy in understanding and explaining the transformations we undergo today. Author has not linked the concept of *Asabiyyah* satisfactorily with that of social change.

Ali Caksu in, "An Analysis of Ibn Khaldun's Approach to the Disparity between Ideal and Reality" makes use of observation, theories and comments that are mentioned in *Muqaddimah* to demonstrate, how Ibn Khaldun perceived some Islamic ideals, how he approached the relationships between the ideals and the realities, how he dealt with the gaps, tensions and contradictions between them, and what kind of solutions he found to ensure the positive transformation of societies. In this study which he carried out with the help of several examples, he has discussed firstly the relation between *Asabiyyah* and religion and then proceeds with the justification of phenomena such as *Asabiyyah* which seem to be opposed to Islamic ideals. We find the discussion of the impact of *Asabiyyah* on the interpretation of some phenomena, developments and controversial events that appeared in early Islamic history. He maintains that Ibn Khaldun added richness and depth to such concepts as '*Asabiyyah*' and '*Mulk*' bringing an alternative perspective to their roles in history and monotheist religions, as well as using them as powerful but flexible conceptual tools³².

Mahmoud Dhaouadi (2005)³³, makes a comparative analysis and discussion of the notion of social change in Ibn Khaldun's "*umran science*", and that of his counterparts among the founding fathers of western sociology. In this regard, many similarities and differences are found between the author of the *Muqaddimah* and Comte, Marx, Durkheim and Weber. As to the evolution of human societies, they did not, however, see eye to eye. While the European sociologists saw human society's evolution in a linear pattern, Ibn Khaldun has found the evolution of Arab Muslim societies cyclic in nature. Furthermore Ibn Khaldun has found a strong link between the wide spread of extreme materialism / luxury in Arab Muslim societies, their

³² Internet: <http://www.yatedo.com>, accessed on 14-04-2012.

³³ Mahmoud Dhaouadi , *The concept of change in Ibn Khaldun's and Western classical sociologists Thought* (Turkish Journal of Islamic Studies, vol.16,2006).

weakness and inevitable collapse. This link is hardly found in the works of the founding fathers of western sociology. On the convergence side, both Ibn Khaldun and the western sociologists agree that social change is a necessary features of human societies, that very often lead societies to move from simple states to more complex ones viz Bedouin to Sedentary , Traditional to Modern, Gemeinschaft to Gesellschaft etc.

Ibn Khaldun thinks that no dynasty or society can permanently remain at a high level of development. After maturity is attained, decay sets in just as individual plants and animals achieve the maturity natural to their species and then decay. There are drawbacks to the fully developed social state. A factor that Ibn Khaldun emphasizes as important in social and political development is a “ sense of solidarity” or a “ group feeling”- the state of mind that makes individuals identify with a group and subordinate their own personal interests to the group interest. Without willingness to subordinate self to the group, peace and social development are not possible. Ibn Khaldun is a Muslim but his theory of history is intended to apply not only to Muslim societies but to all societies³⁴.

Concerning the discipline of sociology, he conceived a theory of social conflict and change. He developed the dichotomy of sedentary life versus nomadic life as well as the concept of a ‘generation’ and the inevitable loss of power that occurs when desert warriors conquer a city. *Asabiyyah* is the notable idea of Ibn Khaldun that has been translated as “social cohesion or group solidarity”. Ibn Khaldun’s analysis looks at how this cohesion carries groups to power but contains within itself the seeds- psychological, sociological, economic, political of the group’s downfall to be replaced by a new group, dynasty or empire bound by a stronger cohesion³⁵.

Muqaddimah provided Ibn Khaldun an immortal place among historians, sociologists and philosophers. His chief contribution lies in the philosophy of History and Sociology. His contribution to history is marked by the fact that, unlike earlier

³⁴ Internet: <http://www.humanities.mq.edu.au>, accessed on 17-04-2012.

³⁵ Internet: <http://En.wikipedia.org>, accessed on 18-04-2012.

writers interpreting history largely in a political context, he emphasized environmental, sociological, psychological and economic factors governing the apparent events that revolutionized the science of history and also laid the foundation of *umraniyat* (Sociology)³⁶.

Fida Mohammad (1998)³⁷, contends *Asabiyyah* as a ‘we feeling’ among people, which is the utmost base and a fundamental criterion for the survival of a political or a social organization. It is not just a group solidarity but a merged effect of the group solidarity with a political determination to power and organized leadership. His arguments place “leadership and power” as contributing factors to *Asabiyyah* which is responsible for the rise and fall of civilization. Fida Mohammad unmistakably judged Ibn Khaldun’s concept of *Asabiyyah* being influenced by religion or ideology as “a factor” and not “the factor”. Likewise, Fida avows that excessive zeal for luxury and wealth, leading to corruption, plays a vital role behind the downfall of *Asabiyyah* of society and ultimate decay of civilization.

³⁶ Internet: <http://www.islamicity.com>, accessed on 18-04-2012.

³⁷ Fida Mohammad, *Ibn Khaldun’s theory of social change: A comparison with Hegel, Marx and Durkheim*, (the American Journal of Islamic Social Sciences, Vol. 15, 1998, AMSS and IIIT, Virgine), p. 37.

Chapter 3

RESEARCH DESIGN

3.1 Relevance of Study

3.2 Theoretical Orientation

3.3 Type of Study

3.4 Hypothesis

3.5 Objectives

3.6 Data collection and Data Analysis

3.7 Limitations

3.1 Relevance of Study

Here the unit of analysis is Ibn Khaldun's Concept of social change. One of the central concerns of the sociology of development is change. In societies of all times there is change affecting every realm of life- social, economic, cultural, technological, demographic, ecological etc and can never be resisted. Social scientists have underlined social change in terms of a change in relationships, organization, culture, institutions, structure and functioning of the social system. Social changes are supposed to be the pre-dominant, continuous, inevitable and essential phenomena of social life no matter what type of society we live in. Social change is an essential law and every society exists in a universe of dynamic influences and turbulence. Present societies are changing at a tremendous pace due to emerging currents of recent processes like globalization, post modernization, post structuralism, new social problems and changing patterns of deviance and crime. The incessant nature of social change arises lot many questions where mankind fails to answer about the exact cause, changing pattern, consequence, mechanism, direction and the destiny of society cannot be easily predicted due to fluctuating nature of social change. In this context it is very imperative to search and research for the encompassing dimensions of social change that maintains an integral place in the subject matter of sociology. Changing face of societies at a drastic rate by encountering emerging currents of social change imposes social scientists to come up with new insights and approaches regarding social change to witness its complete understanding, as neither society nor sociology can take its dynamic aspect of social change as for granted. To understand any society, its dynamism is primarily to be studied. Social scientists across time and space, out of their intellectual tendency and external circumstances have devised various theoretical models of social change by adopting different approaches of research methodologies. No single theory can explain the origin, direction, manner or consequences of social change. Change is such a complex process, that it is difficult to explain its causes, limits and consequences in a definite specific manner. Every theory has its own merits and loopholes and to study social change in totality, it is better to make use of multiple approaches. There is a tendency to think of sociology as exclusively a comparatively modern and western phenomenon. In fact, however,

scholars were doing sociology long ago and in other parts of the world. One example is Abdul Rahman Ibn-Khaldun¹.

Like other social theorists Ibn Khaldun has contributed a remarkable concept of social change and is undoubtedly a significant figure to initiate a debate on sociology with special focus on social change. Ibn Khaldun made use of cyclical perspective to understand and justify the dynamism within societies. Every society is destined to rise and decline and it is the *Asabiyyah* or social cohesion that serves as a responsible factor for this rise and decline. Thus civilizations change in a cyclical fashion and it is the inherent conflict that regulates this system or makes the cycle to move on. Ibn Khaldun's work has remained unexplored, neglected or unrewarded due to partial attitude of various social scientists towards Muslim world. His concept of social change encloses valuable information that may suffice the present needs and put an end to emerging crisis but it is yet to be explored. Present study is an attempt to unravel, review and revitalize the concept of social change propounded by Ibn Khaldun and bring his incredible contribution back to consciousness.

3.2 Theoretical Orientation

Different theoretical perspectives identify social change from different viewpoints but there are certain common notions regarding social change among various theoretical orientations. Social change is considered to be the inevitable, continuous and essential law by every perspective. It is also considered as a societal change not an individual change. The following three broad perspectives identify social change in the following ways;

3.2.1 Evolutionary Paradigm

Evolutionary perspective was the earliest theoretical perspective in sociology. Its usual level of analysis is macro-sociological and examines large scale patterns of society. Its credit goes largely to August Comte and Herbert Spencer. A common characteristic to most of the great social thinkers of the 19th century was their concern with how human societies had evolved from relatively small scale and simple forms of organization to large-scale and complex ones. Comte linked developments in human knowledge, culture and society. All societies evolved through three stages, the

¹ George Ritzer, *Classical Sociological Theory* (USA: McGraw Hill, 2000), p.10.

primitive, intermediary and scientific which corresponded to the forms of human knowledge arranged along similar continuum of theological, metaphysical and positive reasoning. Like Auguste Comte, Herbert Spencer also displayed a linear conception of evolutionary stages. The degree of complexity in society was the scale on which he measured progress. The trend of human societies was from simple, undifferentiated wholes to complex and heterogeneous ones, where the parts of the whole became more specialized but remained integrated.

Khaldun analyzed society empirically and explained social phenomena by an evolutionary principle of social development. He conceptualized societal development as being parallel to the life stages of an individual: birth, maturity, and death. Societies are evolving from *badawa* (rural) to *hadara* (urban) state and during the course of this evolution, *Asabiyyah* as a force of integration loses its strength.

3.2.2 Cyclical Paradigm

Another conception of the long-term pattern or direction of change is that it is cyclical or repetitive. The French have a Phrase for it: “plus ca change, plus c’ est la meme chose” (“the more a thing changes, the more it stays the same”). This view does not deny change but denies that it is leading anywhere over the long term. Advocates of cyclical models of change argue that in important ways, history repeats itself.

The classic macro cyclical theories of change were mostly “rise- and-fall” theories of civilizations. In the ancient world a systematic statement of such a rise and fall theory was that of Ibn Khaldun, who attempted to explain the perennial conflict between city dwellers and nomads in the medieval Islamic societies of North Africa, and the resulting political cycles of the rise and fall of dynasties. In the early 20th century social scientists began to phrase such cyclical theories not in terms of moral cycles of recurring decadence, but in terms of biological models of growth and decay. Societies were thus said to be like organic systems, going through periods of youth, adolescence, mature vigor and senility in old age. The most pessimistic among these was Oswald Spengler, who argued in the 1930s that western European civilization was in its twilight years and could be expected to be replaced by newer, more vigorous civilizations. Similar, but less pessimistic were the theories of Arnold

Toynbee, who at least held out hope of the revitalization of declining civilizations by reinvigorating the creativity of elites.

Within sociology, the most influential cyclical theorist was Pitirim Sorokin who argued that the master “cycles” of history were oscillations between periods dominated by idealism and those dominated by hedonism and materialism, interspersed by periods of transition that creatively “blended” the two dominant cultural frameworks².

3.2.3 Conflict Paradigm

Social conflict theories view society as an arena of inequality and conflict. Its usual level of analysis is also macro-sociological examining large scale patterns of society. Conflict arises over disparities in material (wealth, property) and immaterial resources (power, ideology, group identity). For conflict theorists, society’s structure is controlled by those with the greatest economic, social and cultural assets. This ‘capital’ enables them to rise to positions of power in the public and private sectors, where they continue to create structure that perpetuate their power and interests. It is a theoretical framework in which a society is viewed as composed of groups competing for scarce resources³. Conflict theorists focus on the accumulation of contradictions and the transformation of systems, often with concrete historical referents. This perspective maintains that social change is the result of class struggle between two classes with opposite interests. Conflict is the engine of social change. Generally conflict theories of change argue that the inherent scarcity of certain goods and values is the source of strains and contradiction in social system. Thus inequality is the source of conflict, and the struggle of actors and groups in society to control scarce resources are viewed as the “engines of change”.

Khaldun’s concept of conflict theory was based upon social solidarity (*Asabiyyah*). On the one hand, social solidarity results in consequences causing an increase in social group adaptation. On the other hand, social solidarity (*Asabiyyah*) generates negative dynamics which destroy social groups.

² Charles L. Harper and Kevin T. Leicht, *Exploring Social Change* (USA: Prentice Hall, 2010), p.78.

³ James M. Henslin, *Sociology- A Down To Earth Approach* (Massachusetts: Allyn and Bacon, 1993), p.23.

3.3 Type of Study

An extremely important feature of research is the use of appropriate methods. The main function of research design is to explain how you will find answers to your research questions. The research design sets out the logic of your inquiry for any investigation. For any investigation, the selection of an appropriate research design is crucial in enabling you to arrive at valid findings, comparisons and conclusions. Each research work has its distinctive nature and specific objective according to which every research work is supposed to employ different relevant methods for data collection.

Therefore research design of the study becomes the decisive factor in employing methods for data collection.

Present study being purely theoretical in nature shares the boundary of basic, analytical, exploratory and explanatory typologies of research. It is concerned with quest for knowledge and knowing more about the phenomenon. The present research is carried out to study and describe Ibn Khaldun's concept of social change to put forth an analytical generalization. Here an attempt is made to know more about the research theme and to unfold the underlying meanings beyond and behind the available material which is more important and revealing. It makes analysis of already available material to reveal a significant general meaning from which valid generalization is drawn by employing historical method.

3.4 Hypothesis

In the context of review of available literature, the following assumptions have been formulated to be tested by the study:

- 1 Social change is the resultant of multiple interacting factors with *Asabiyyah* as a decisive factor, responsible for rhythmic repetition of rise and fall of human civilizations.
- 2 History is a constantly changing cycle with two groups of people namely nomads and town's people and progress is a change from a nomadic to a sedentary life.

- 3 *Asabiyyah* carries groups to power but contains within itself the seeds of the group's downfall and stimulates change in a cyclical pattern.

3.5 Objectives

The general objective of the study is to provide detailed analysis of social change with special focus on social change propounded by Ibn Khaldun and its multi-dimensional ramifications. This research is an attempt to unfold the contribution of Ibn Khaldun to the sociology in general and sociology of change and development in particular. Specific objectives of the study are given ahead:

1. To revitalize and provide a detailed analysis of social change propounded by Ibn Khaldun from multidimensional facets.
2. To identify the role of multiple factors responsible for social change with special emphasis on *Asabiyyah*.
3. To understand the cyclical process of rise and fall of civilizations and the role of *Asabiyyah* to carry on the cycle.
4. To identify history as a changing cycle from a nomadic to a sedentary life.
5. To unfold the originality and the brilliant contributions of Ibn Khaldun regarding social change for the creation of a more imaginative thought that will provide insight to the present sociologists to deal with the changing scenario of society.

3.6 Data Collection and Data Analysis

Data collection implies methods or instruments or procedures that a researcher follows to gather relevant data. The present study relies on secondary sources or archival data- that is, data that have been collected by other researchers for some other purpose. Every researcher who uses an existing data set or who does a literature review in which published research findings are taken out of their original context and applied to a different issue or question is involved in archival research. Present research makes use of secondary sources for data collection like written materials, earlier research materials, personal records, research papers and articles, books, magazines, personal documents, internet, journals etc. Secondary analysis is referred

to as unobtrusive research because it has no impact on the people being studied⁴. The secondary data are collected from sources which have already been created for the purpose of first-time use and future uses. Keeping in view the research theme, present research finds secondary analysis of data as the most suitable method for data collection, as the nature of problem is purely theoretical. Secondary sources were the main information resources for data collection.

Analysis is the process through which data is organized so that comparisons can be made and conclusions drawn. After collecting information from the various secondary sources, the data was edited and rechecked in order to put all the information in proper and suitable order. Content analysis of available secondary material was made. Content analysis provided objective coding procedures to analyze written material. It also helped in counting and arranging data into identifiable categories (manifest coding) and provided for the creation of analytically developed categories (latent or open coding). Through open coding it became possible to identify general themes, create generalizations, and develop grounded theoretical explanations.

3.7 Limitations

Data to be collected was incomplete or inadequate to suffice the need of concerned research theme. Present research completely depends on secondary sources of data, which may be unauthentic or inaccurate and hence the validity and reliability of the study is highly affected. Besides this, the various data from which content analysis was done was not strictly comparable with one another. Coding, categorizing and organizing data into conceptual categories was a difficult process. On the other hand Ibn Khaldun being Economist, Sociologist, Politician, Historian, Philosopher, it was very difficult to assemble data or justify him as a sociologist. Most of the scholars have inter mingled the various concepts put forth by Ibn Khaldun due to which it became very hard to present his concept of social change apart from other concepts in a systematic manner.

⁴ Diana Kendall, *Sociology in our Times* (USA: Thomson Wadsworth, 2007), p.58.

Chapter 4

KHALDUNIAN SOCIAL CHANGE: A SOCIOLOGICAL APPRAISAL

4.1 Ibn Khaldun: Life and Works

4.2 Intellectual legacy of Ibn Khaldun

4.3 Conceptualizing *Asabiyyah* as a Source of Social Change

4.4 Theory of Social Change

4.5 Critic

4.1 Ibn Khaldun: Life and Works

‘Abu Zaid Abd al- Rahman Ibn Muhammad Ibn Khaldun al- Hadrhrami’, was born in Tunis (North Africa) in May 27, 1332 CE (Ramadan 1, 732 A.H.). Hailing from a prominent Andalusian religious family, *Banu Khaldun*, Ibn Khaldun linked his lineage to the time of Prophet (S.W.A) through *Hadrhramaut*, ‘a Yemenite tribe’ or from the ‘Arabs of Yemen’¹. His family, originally from *Hadrhramaut*, South Arabia had migrated a century earlier via Seville to North Africa². His great Grandfather *Khalid*, known by the name Khaldun entered Andalusia with the Yemenite troops and at first settled in the town of Caramona, where he founded his family. His full name and titles in the Arabic literature are written as ‘Waliuddin Abu Faid Abdur- Rahman bin Muhammad- al- Hazarami-al Ishbili’, but in the mind of posterity he is remembered with the single patronymic name of Ibn Khaldun, because his father was surnamed as Khaldun. He received a traditional quality education that was typical of his family’s rank and status. He learned first at the hands of his father who was a scholarly person. In his early age he was introduced to the philosophy of Avicenna, Averroes, Razi and Tusi. At the age of 17, he lost both of his parents to an epidemic of plague that hit Tunis³.

Ibn Khaldun saw a challengeable career during his early life, taking active part in the intriguing politics of the small North African Principalities, enjoying alternatively the favor as well as disfavor of the ruler and at times taking refuge in distant Granada- the centre of Muslim culture⁴.

In his early age, Ibn Khaldun held all kind of jobs from menial to highly dignified posts and switched from one ruler/sultan to the other, if he found later more favorable. He held the position of ‘*Kitab-al-alamah*’ in his 20’s to write the introductory notes to the official documents. Later he went to Fez, a city in the northern Morocco, where he was attached to the court of Abu Enan at Fez, but he had been hardly in service for a short time, when suddenly he was imprisoned by the ruler

¹ Ibn khaldun’s Autobiography, *Tarikh Ibn Khaldun*, Vol. 7, (Beirut: Dar al- Fikr al- Arabiy1981), p. 532.

² Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), p. 102.

³ Muhammad Abdullah Enan, *Ibn Khaldun-His Life And Work* (Lahore: Sh. Muhammad Ashraf, 1941), p.8.

⁴ Nur Ahmad, *Forty Great Men and Women in Islam* (Delhi: Adam Publishers and Distributors, 1994), p. 2.

on February 10, 1357 on charges that he had developed friendship with *Hafsid* Abu Abdallah. His prison term lasted for twenty-one months.

Ibn Khaldun Supported Abu Salem and plotted against Abu Enan's Successor. Abu Salem, when came to power, rewarded Ibn Khaldun for his strong support and offered him a ministerial post, a job that he cherished for a long⁵. In 1361 his patron, Abu Salim fell victim to an internal revolt and this also meant automatic dismissal of Ibn Khaldun from his office. Ibn Khaldun quickly declared his support and loyalty for the victor Omar and was reinstalled in the same position.

Disappointed as he was, Ibn Khaldun returned to Granada, hoping to get a favorable welcome and a prestigious job from sultan of Granada, Muhammad V, one time friend of Ibn Khaldun⁶. He in fact received a warm welcome from the sultan but again could not stay longer as he came to a rivalry against Sultan's wazir Ibn al-Khatib, who could not tolerate Ibn Khaldun's close relation with the sultan. The suspicion and wrath of Ibn al-Khatib for Ibn Khaldun forced the later to leave Granada⁷.

Ibn Khaldun returned to North Africa, where *Hafsid* Sultan Abu Abdullah received him with cordiality and appointed him in the most prestigious post as the Prime Minister. He made an adventurous and challenging mission to collect taxes from the Berber tribes, which no one could ever think of, but Ibn Khaldun, with his great skill and talent became close to Berber tribes and they happily paid taxes to him. After the death of Abu Abdullah, he changed his side again to the ruler of Tlemcen, Abu al- Abbas. His great skill of communicating with the Berber tribes earned him repute, friendship with sultans and high position in the regime. In 1375 C.E., he was sent to Berber tribes by the sultan, but tired of political activities, he decided to take refuge in *Awlad Arif*, a branch of Arab *Lughbah* tribes. They gave him and his family protection and lodged them in *Qala't* Ibn Salamah, a castle where he spent about three years in peaceful environments, that enabled him to finish his world famous *Muqadimah*, the first part of his universal history or *Kitab al-Ibar*. It took him four more years to complete his universal history.

⁵ Muhammad Abdullah Enan, *Ibn Khaldun-His Life and Work* (Lahore: Sh. Muhammad Ashraf, 1941), p.24.

⁶ Ibid.,pp. 28-32.

⁷ Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), p. 102.

He returned to Tunis, which was then ruled by Abdul Abbas. The ruler welcomed Ibn Khaldun and wanted him to serve the regime again but the later devoted himself to his studies and research activities. Ibn Khaldun completed his 'History' under the patronage of the ruler and gifted a copy of it to him but with no introductory remark of praise and gratitude to Abdul Abbas, that made the later doubt about Ibn Khaldun's loyalty to him⁸. In Tunis the favors shown to him roused the envy of other courtiers and once again we find Ibn Khaldun in exile due to which he decided to leave the Maghreb altogether and marched to Cairo. Behind him, he left the dark and confused Maghreb and his own frustrated hopes. He reached Cairo on January 6, 1383.

In 1384 C.E. Egyptian Mamluk ruler Barquq made him professor at Cairo University and Judge. Khaldun was full of praise for Mamluk rulers as he said, "While others are engaged in border wars and inner strife, Egypt was experiencing economic prosperity and high culture"⁹. Except for short journeys abroad, Ibn Khaldun spent the rest of the twenty-three years of his life in Egypt. But even in Egypt his life was a long story of torment and anguish. Both in private life and public career his soul and mind was riddled with losses, failures, humiliations and frustrations.

The last link with Maghreb was broken when Ibn Khaldun's family along with his worldly possessions, were shipwrecked near Alexandria. Grief-stricken, he resigned from his post and went on a pilgrimage to Makah, where his meetings with scholars and students were not only a diversion from his grief but of assistance to his work. He returned in 1388 C.E. and got engaged in purely academic activities in some universities and colleges in Cairo and completed his Universal History and some other works. In Egypt, Ibn Khaldun touched the meridian of his intellectual achievements. He tested his theories of group feeling, sedentary civilization and the role of power and leadership in conducting organized human affairs.

Ibn Khaldun's knowledge of the tribes, administration and dynasties of North Africa and Muslim Spain were now complemented by the rich civilization of Egypt. It

⁸ Muhammad Abdullah Enan, *Ibn Khaldun-His Life And Work* (Lahore: Sh. Muhammad Ashraf, 1941), pp.51-57.

⁹ 'Ibn kahaldun' *Wikipedia*.

was a civilization that did not entirely meet with his approval¹⁰. He found moral corruption and social dissolution. In Egypt he was a stranger, finding it difficult to identify with what he saw as its decadence¹¹.

In 1401 C.E. Khaldun had to accompany Sultan Faraj, son of Sultan Barquq, to an expedition against Mongolian conqueror Timur (Tamerlane), who besieged Damascus. He spent 7 weeks in Damascus holding important meetings with Timur, who asked him to provide detailed report about Maghreb that Ibn Khaldun provided him very successfully. On his return to Egypt, he also wrote another report on the Tatars and the character of Timur to the Merinid rulers in Fez¹². His main focus was to write the ‘universal History’ or ‘*Kitab al- Ibar*’ and he wished to be recognized as a historian of the world. He worked very hard to complete the task while living in Egypt. During the last seven years of his life in Egypt and up to his sudden death in 1406, Ibn Khaldun remained active as a scholar and judge completed his Autobiography and continued to refine his ‘History’ and accumulate data for it¹³. He was buried in the sufi cemetery outside *Bab an- Nasr*, Cairo at the age of seventy four. Thus Tunis is his birth place and a cradle of his fame while as Egypt constitutes a place of his old age and his last resting place.

Kitab al- Ibar

Ibn Khaldun’s ‘*Kitab al-Ibar*’, world history ranks high in the esteem of scholars. For Arnold Toynbee it is undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time or place¹⁴.

Kitab al- Ibar is composed of three parts or seven volumes. The first part being the most famous “*Muqaddimah*” constitutes a power house of knowledge, whose significance overshadowed the importance of entire *Kitab al- Ibar*. *Muqaddimah* or prolegomena deal with society and its origin, sovereignty, origin of towns and villages, trades, means of livelihood and sciences. In this part Ibn Khaldun displays the heights of his creative genius, in reviewing the diverse subjects such as

¹⁰ Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), p. 103.

¹¹ Ibid., p.104.

¹² Walter J. Fischel, *Ibn Khaldun in Egypt* (Berkley:University of California Press,1967), p. 42.

¹³ Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), p. 104.

¹⁴ Ibid., p. 101.

Politics Economy, Sociology and History with a striking originality and brilliance¹⁵. In the second part (vol.2-5), he mentioned the history of mankind until the time of Ibn Khaldun. In the third part (vol.6-7), he furnished the first hand experiences with the Berbers and Maghreb, their life style, historical background, rise and fall of nations and it also contains his Autobiography known as *Al- Taarif*.

In *Kitab al -Ibar*, the author deploys his knowledge of history, philosophy, logic, dreams, tribal ways, mathematics and climate from the Arab world and beyond. Arab narrative and interpretative history culminated in the work of Ibn Khaldun. He was Jurist, Historian, Scholar, Traveller and Statesman and for us today the ‘Father of Sociology’ to which he gave the name *Ilm al-Imran* - the science of society. Some of the central formulae of the modern age are reflected in Ibn Khaldun’s theories: Karl Marx’s stages of human history which provide the dynamics for the dialectics of conflict between groups; Max Weber’s typology of leadership; Vilfredo Pareto’s circulation of elites Ernest Gellner’s pendulum swing theory of Islam, oscillating from an urban, formal, literate tradition to a rural, informal and mystical one¹⁶.

In *Kitab al- Ibar*, he analysed in detail the sources of error in historical writings, in particular partisanship, over confidence in sources, failure to understand what is intended, a mistaken belief in the truth, the inability to place an event in its real context, the desire to gain the favor of those in high rank, exaggerated and what he regarded as the most important of all, ignorance of the laws governing the transformation of human society¹⁷. Besides, he also wrote some other books namely, ‘*Lubab al Muhassal Fi Usul al- Din*’ and ‘*Al- Tarif bi- Ibn Khaldun*’¹⁸.

Muqaddimah

Ibn Khaldun explains his new science *Ilm al-Imran* (Sociology) in *Muqaddimah* that paves the way for reading and understanding history. Ibn Khaldun wrote history in the light of his new method of explanation and reasoning and developed it as a “Social Philosophy”. In *Muqaddimah*, he gives a profound and detailed analysis of human society and its cultural components. It is a landmark

¹⁵ Nur Ahmad, *Forty Great Men and Women in Islam* (Delhi: Adam Publishers and Distributors, 1994), p. 3.

¹⁶ Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), p. 101.

¹⁷ Charles Issawi and Oliver Leaman, *Ibn khaldun Abd al -Rahman (1332-1406)* (London: Routledge’s Encyclopedia of philosophy vol. 4), pp. 623-627.

¹⁸ Ibid., pp.67-68.

attempt on social thought. *Muqaddimah* provides us brilliant reflections on the meaning, pattern and laws of History and Society, as well as profound insights into the nature of social processes and interconnections between phenomena, in such diverse fields as Politics, Economics, Sociology and Education. Here Ibn Khaldun clearly defines a science of culture and expounds on the nature of human society along with its social and political cycles. He claims for the creation of a new discipline “*Ilm al- Umrān*” that is his unique analysis of the human society, social structure, social organization, social institutions, the organic nature of the society etc. He declared that he had created a new discipline, that no one had done before and demarcated it from other disciplines. Ibn Khaldun himself asserted that *Muqaddimah* was entirely original in its plan and which he made out of the cream of the enormous mass of research¹⁹. His research on human society was based on observation, comparison and historical methods. He explicates and throws light on the importance of society, the tendency of human beings to live in society, the process of socialization, culture, social control etc. The *Muqaddimah* is really a treasure house of information-a sort of encyclopedia in a handy form where from we get interesting and often quite instructive information about all subjects like Astronomy, Meteorology, Geography, Climatology, History, Politics, Economics, Ethnology, Anthropology, Pedagogy, Literature, Philosophy, Logic, Dialectics, Metaphysics, Mysticism, Prophecy, Psychology, Para-Psychology, Medicine, Mid wifery, Music, Agriculture, Alchemy, Astrology Magic etc. Ibn Khaldun divided *Muqaddimah* into six large chapters:

- 1 Human society in general, its kinds and its share in the world.
- 2 Nomadic society, the tribes and the savage nations.
- 3 States, the Caliphate, Sovereignty and Monarchical functions.
- 4 Civilized society, Countries and Towns.
- 5 Trades, Living and the ways to earn livelihood.
- 6 Sciences and how to acquire them²⁰.

¹⁹ Faud Baali and Ali Wardi, *Ibn Khaldun and Islamic Thought- Styles: A Social Perspective* (Boston: G. K. Hall and Co), p.3.

²⁰ Ibn Khaldun, *The Muqaddimah: An introduction to history* (Franz Rosenthal, Trans.) (London: Routledge and Kegan Paul, 1967), p.43.

He then goes on to point out the necessity of ascertaining facts and events in accordance with this law which is formed, in his opinion, by the study of Sociology or the science of human community²¹. He begins in accordance with the division he made, to speak of sociology in general and explains the nature of society, the necessity for it and how it varies according to the climate, how it is affected by the changes of weather in hot, cold and temperate zones, the effect of atmosphere on the character, color and conditions of men and in the mean time speaks of the geography of the world as it was known in his age, that is to say, the geography of the seven zones. He also dealt with different kinds of nomadic societies and speaks at greater length of Bedouin society along with its characteristics and compares it with urban society.

According to contemporary Arab scholar Sati al-Husri, *Muqaddimah* can be arranged in accordance with modern sociological term. Chapter I deals with general Sociology or Social Ecology; Chapter II with Rural Sociology; Chapter III with Political Sociology; Chapter IV with Urban Sociology; Chapter V to an extent with Economic Sociology and Chapter VI with Sociology of Knowledge.

4.2 Intellectual Legacy of Ibn Khaldun

Ibn Khaldun's reflections on history and his study of social life command the admiration of modern social scientists to the extent of claiming him as their true predecessor and the originator of their sciences²².

He is father of 'Philosophy of History' and the 'Founder of Sociology' is now an established fact. We would do well to note in this connection the following observations made by Arnold Toynbee (a great British Historian), Robert Flint (a British Philosopher) and a George Sarton (an American Historian) respectively. These indeed are just a few of the many commendatory remarks sincerely bestowed upon Ibn Khaldun by the great thinkers of the world.

Arnold Toynbee, in making an assessment of the process of the growth of civilizations, has made the following remarks on the contributions of Ibn Khaldun:

²¹ Muhammad Abdullah Enan, *Ibn Khaldun-His Life And Work* (Lahore: Sh. Muhammad Ashraf, 1941), p. 126.

²² Muhsin Mahdi, *Ibn Khaldun's Philosophy of History* (London: George Allen and Unwin Ltd, 1957), p.285.

The last member of our Pleiades of historians is ‘Abd al -Rahman Ibn Mohammad Ibn Khaldun al- Hadrami’ of Tunis, an Arabic genius who achieved in a single ‘acquiescence’ of less than four years length, out of a fifty-four years span of adult working life, a life-work in the shape of a piece of literature which can bear comparison with the work of Machiavelli for both breadth and profundity, of vision as well as for sheer intellectual power. In the *Muqaddimah* to his universal History he has conceived and formulated a philosophy of history which is undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time or place. In his chosen field of intellectual activity he appears to have been inspired by no predecessor²³.

Robert Flint argued that regarding the science or philosophy of history, Arabian literature was adorned by one most brilliant name. Neither the classic nor the medieval Christian world can show one of nearly the same brightness as Ibn Khaldun. As a theorist in history he has no equal in any age or country. Plato, Aristotle, Augustine were not his peers and all others were unworthy of being even mentioned along with him. He was admirable alike by his originality and sagacity, his profundity and his comprehensiveness²⁴.

For George Sarton Ibn Khaldun was a Historian, Politician, Sociologist, Economist, a deep student of human affairs, anxious to analyze the past of mankind systematically as well as its present and future. He is one of the first philosophers of History, a fore runner of Machiavelli, Bodin, Vico, Comte and Cournot²⁵.

Ibn Khaldun anticipates modern sociologists e.g., in his use of mechanistic concepts such as the balance of forces or the radiation of energy, his understanding of social morphology and its growth and decay almost in biological sense ; his keen realization of the economic factors influencing the structure and growth of society etc²⁶.

Harry Elmer Barnes praises Ibn Khaldun for his firm grasp over the fundamental principles which have commonly determined the course of human

²³ Arnold J. Toynbee, *A study of History* (New York: Oxford University Press, 1962), pp. 321-322.

²⁴ Sheikh M. Saeed, *Studies in Muslim Philosophy* (Delhi: Adam publishers and Distributors, 1994), pp. 181-195.

²⁵ Ibid., pp. 181-195.

²⁶ Ibid., pp. 181-195

history and the rational way, he has reflected on the extremely controversial areas of historiography. Barnes has summed up the Muslim Historian's achievements in the following words:

His importance lies in the unique feat, for the time, of having been able to rationalize the subject of history and to reflect upon its methods and purposes. He was the Roger Bacon of medieval Historiography²⁷.

Binder says "the work of Ibn Khaldun is perhaps the most ambitious and the most successful attempt at a grand reconciliation of all the elements of a world civilization"²⁸.

James Thompson calls him the 'Star of all Medieval Muslim Historians' and makes the following comments on Ibn Khaldun's influence on various social sciences.

Sociologists have hailed him as the founder of social and economic interpretation of History. Political scientists have ranked his writings with Aristotle's 'Politics'. It is certain that Ibn Khaldun, first enunciated the proposition that history has for its subject all the social phenomena of man's life²⁹.

Joel Carmichael thinks of the great Arab author as "a brilliantly original philosophic Historian and Sociologist"³⁰.

Lewis Feuer thinks that Ibn Khaldun, the Tunisian was the most powerful Sociological intelligence in fifteen hundred years³¹.

Duncan B. Macdonald at the turn of this century wrote that, "in all this to which we have now come, you will remember that Ibn Khaldun stands by himself. No other Muslim ever looked with such a clear, untroubled vision at the facts of life, reckoned with all of them and tried to rationalize them all, as he did"³².

²⁷ Harry Elmer Barnes, *A History of Historical Writings* (New York: Dover Publications, 1963), p.96.

²⁸ Leonard Binder, *The Ideological Revolution In The Middle East* (New York: John Wiley and Sons, 1964), pp.70-71.

²⁹ James Westfall Thompson, *A History of Historical Writings*, Vol. I (Gloucester: Peter Smith, 1967), pp. 359-360.

³⁰ Joel Carmichael, *The Shaping Of The Arabs* (New York: Macmillan and Co, 1967), p. 252.

³¹ Lewis S. Feuer, *The Scientific Intellectual* (New York: Basic Books, 1963), p.184.

³² Duncan B. Macdonald, *Religious Attitude and Life in Islam* (Chicago: The University Press, 1959), p.132.

Sorokin considered Ibn Khaldun's *Muqaddimah* as the earliest systematic treatise both in sociology and in rural-urban sociology³³.

After discovering the complete work of Ibn Khaldun and long research, it has been agreed that Ibn Khaldun is the master of his subject, the inventor of his science and has credit of being the first to discover this new science which he calls "Sociology" or the "Science of Human Society"³⁴.

It is true that there are subjects dealt with by Ibn Khaldun which were dealt with before and studies which touch some of the subjects of his science. But, as we shall see, they are all restricted to certain small points of that vast science which Ibn Khaldun deals with in such a detail, in a closely connected series and rich in arguments. All that his predecessors left on the subject are mere short references scattered here and there, not combined in a general unit and cannot alone be considered as the foundation of this distinguished social study³⁵.

Before Ibn Khaldun, no Muslim thinker has been found who makes of society, its formation and characteristics, a subject of study and reflection. But we find some Muslim thinkers, since the third century A.H. who treated the subject of politics and monarchy as a special science or literature³⁶. Ibn Khaldun looks at this subject from a different point of view, makes of all human society and the phenomena connected with it, a subject for his reflection and tries to study society with complete analysis in all its phases from beginning or nomadic state till it is settled and organized in countries and states as well as its fluctuations between weakness and strength, youth and old age, rise and fall and inquires in the course of his study about the state and the characteristics of the society, the elements it is composed of, its organization from the simple individual and group to monarch and state along with the circumstances encountered by these elements in their private and public sphere, the requirements of the safety of the society along with symptoms of its decline and fall³⁷.

³³ P. A. Sorokin, *Society, Culture and Personality* (New York: Cooper Square Publishers, 1962), p.20.

³⁴ Muhammad Abdullah Enan, *Ibn Khaldun-His Life and Work* (Lahore: Sh. Muhammad Ashraf, 1941), p. 136.

³⁵ Ibid., pp.136-37.

³⁶ Ibid., p. 137.

³⁷ Ibid., p. 123.

4.3 Conceptualizing *Asabiyyah* as a source of Social Change (Vitality of State or Dynasty)

4.3.1 Meaning of *Asabiyyah*

The word *Asabiyyah* is a derivative from the Arabic root ‘*asab*’ which means ‘to bind’ people in groups. ‘*Usbatun*’ or ‘*Isabatun*’ are also derivatives of the same root, which means a group (*majmuah*). It demands unity of thought and actions against desires, wishes and wants, no matter be it right or wrong³⁸.

The term ‘*Asabiyyah*’ being an Arabic word cannot be exactly and adequately translated into English, but the closest connotations for the term used are mainly ‘solidarity’, ‘group cohesion’, and ‘group feeling’. Simon suggests keeping the term as it is³⁹.

Asabiyyah, as Fida Mohammad contends is a ‘we feeling’ among people, which is the utmost base and a fundamental criterion for the survival of any political or a social organization. It is not just group solidarity; it is the merged effect of the group solidarity with a political determination to power and organized leadership⁴⁰.

Several modern commentators of Ibn Khaldun have interpreted *Asabiyyah* as the ‘sense of solidarity’, ‘group feeling’, ‘group loyalty’, and ‘public spirit’, but a close look into the subject matter of *Muqaddimah* shows that Ibn Khaldun had much more in his mind when he used the term as a basis for his thesis on civilizations. *Asabiyyah* is a positive and active expression of men’s attachment to one another in a family, in a tribe, in a clan and in a nation - the expression that can be translated into patriotism and nationalism. Arnold Toynbee has described Ibn Khaldun’s doctrine of *Asabiyyah* as “the basic protoplasm out of which all bodies politic and bodies social are built up”⁴¹.

It could be concluded that *Asabiyyah* is a psychological and emotional factor, a mutual understanding that holds people together, united, bound and keeps away

³⁸ Farhat Yousuf Shukri, *Mu’jamut-Tullab* (Beirut: Darul-Kutub al- Ilmiyyah, 2005), p. 395.

³⁹ Heinrich Simon, *Ibn Khaldun’s Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002), pp.73-74.

⁴⁰ Fida Mohammad, *Ibn Khaldun’s theory of social change: A comparison with Hegel, Marx and Durkheim*, (the American Journal of Islamic Social Sciences, Vol. 15, 1998, AMSS and IIIT, Virgine), p. 37.

⁴¹ Arnold J. Toynbee, *A Study of History* (London: Oxford University Press, 1963), p. 474.

from revolts, riots and mutinies with sovereignty as its ultimate aim. Common descent and blood ties may serve as a condition for *Asabiyyah* but it is not always a necessary criterion for the same, as it binds people on the basis of religions and ideologies, polity, economy, culture, approval of a common leadership and the core of it is a sense of commonality and a spiritual unity. Sati al-Husri, a leading Arab commentator of Ibn Khaldun of modern times, is of the opinion that the theory of *Asabiyyah* is not limited to the narrow communal feelings, which stems out of kinship or blood relationship. In his opinion, it is a spiritual force which transcends barriers of caste, color, tribe and family and could more appropriately be depicted in the form of *le lien social* or *spirit de corps*. It signifies social and organizational cohesion and any factor which strengthens group solidarity is legitimate⁴². Some scholars like Gellner argued that *Asabiyyah* is confined to nomadic tribalism of the Bedouins but Baali refutes the argument by saying that Ibn Khaldun used it as a foundation of historical explanation of social life in nomadic and urban societies, which is *Asabiyyah-centric* and describes the shifts between *Badawa* (Nomadism) and *Hadara* (Urbanism)⁴³. Ibn Khaldun lifts the term from its narrow implications and makes it a basis for a universal theoretical framework, in examining the stability and life style of human groupings of all sizes.

Ibn Khaldun borrowed the term *Asabiyyah* from the vocabulary of *Ayyam al-Jahilliya* (times of ignorance which preceded Islam in Arabia), when the term was used by the Arabs of the desert to signify unity of purpose, oneness of thought and action, dynamic leadership and socio- economic cohesion in a tribe or a group. *Asabiyyah* was an instrument of defense as well as of aggression and its main objective was to maintain group solidarity⁴⁴. It was however considered to be one of the major evils of the socio-political life in Arabia against which the new faith of Islam revolted because the narrowness of pre- Islamic Bedouin tribalism and clannish affiliations did not fit into the universality of the Islamic doctrine and it contradicted the basic notions of justice in Islam. For it being a distinctive quality of the pre-Islamic Bedouin tribalism; it held a negative sense of perception which was

⁴² William L. Cleveland, *The Making of an Arab Nationalist* (New Jersey: Princeton University Press, 1972), p.104.

⁴³ Faud Baali, *Society State and Urbanism: Ibn Khaldun's Sociological Thought* (New York: State University of New York Press, Albany, 1988), p.45.

⁴⁴ Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), p.114.

disapproved in Islam⁴⁵. Rejection of *Assabiyyah* in the early Islamic literatures was mainly due to its repulsive features, which conceptualize close-knit of people, economic cohesiveness and determines their thoughts and actions by the tribal ideology. It is more a blindly following the chieftain of a tribe and it may bring about positive or negative consequences⁴⁶.

Asabiyyah was modified in favor of Islam and in later literature we find two concepts of *Asabiyyah*, one being the bad quality, fanaticism and chauvinism that were nullified in Islam and the other being the good which is associated with bravery⁴⁷. Instead of every clear evidence in Quran and *Hadith*, Ibn Khaldun insisted that group-feeling or *Asabiyyah* is essential for the survival of all communities when it is put to use constructively. Ibn Khaldun has interpreted the prophet's approach in allowing or disallowing certain traits in human behavior in the following words: when the law-giver (Muhammad) forbids or censures certain human activities or urges their omission, he does not want them to be neglected altogether, nor does he want them to be completely eradicated or the powers from which they result to remain altogether unused. He wants those powers to be employed as much as possible for the right aim⁴⁸. Likewise when the religious law censures group feeling and says "Neither your blood relations nor your children will be of use to you (on the day of Resurrection)", such a statement is directed against a group-feeling that is used for worthless purpose, as in case of pre-Islamic Bedouin tribalism. It is also directed against a group-feeling that makes a person proud and superior, on the other hand, a group-feeling that is working for the truth and for the fulfillment of the divine commands is something desirable. If they were gone, religious laws would no longer be, because they materialize only through group-feeling"⁴⁹.

According to Franz Rosenthal, two leading historians of Islam, Ibn al-Athir and Ibn al-Khatib had also used *Asabiyyah* to connote human emotions for unity and oneness and held the opinion that the term in no way was offensive to Islamic

⁴⁵ *Sahih Muslim*, Hadith: 3440, *Ibn Majah*, Hadith: 3938 and 2625, *Sunan Nasa'i*, Hadith: 4045-6, and *Sunan Abi Daud*, Hadith: 4456.

⁴⁶ Gustave E. Von Grunebaum, *Mediaeval Islam* (Chicago: University of Chicago Press, 1971), p.119.

⁴⁷ Heinrich Simon, *Ibn Khaldun's Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002), p.48.

⁴⁸ Ibn Khaldun, *The Muqaddimah: An introduction to history* (Franz Rosenthal, Trans.) (USA: Princeton University Press, 1967), p.415.

⁴⁹ *Ibid.*, pp. 415-416.

religion. They pointed out that it could be used to represent genuine sentiments of affinity and identity in the form of Patriotism, Nationality and ideology⁵⁰.

Thus, throughout his detailed examination of human social organizations, Ibn Khaldun is making constant effort to amplify his own interpretation of the term *Asabiyyah*. He infused specific meanings in it and used it as a vital instrument to elaborate his thesis of the cyclic rise and fall of civilizations. It is one of the most important basic concepts in the *Muqaddimah*. It is a force that determines to a high degree the development of society and constitutes the core concept of Ibn Khaldun's work to explain the history of humanity. *Asabiyyah* plays an integral and decisive role in human history and acts as a motor of social change. This theme constitutes the pivot around which most of his discussions about man and society revolve. However Ibn Khaldun, although prescribed the concept of *Asabiyyah* as the factor behind civilizational growth and disgrace, yet believed that there could be dynasties established without the basis of an *Asabiyyatic* bond. He gave examples from the experience of Egypt and Syria, when there happens to be a very few cases of revolts and seditions.

Asabiyyah develops the spirit of self-sacrifice, courage, self reliance and helps smaller groups to emerge into a bigger one for defense and safety. Ibn Khaldun repeatedly explains that "group feeling" produces the ability to defend oneself, to offer opposition, to protect oneself and to press one's claims. Who so ever loses his group-feeling is too devitalized to do any of these things⁵¹. To lose *Asabiyyah* and be vanquished by a superior force is unquestionably a calamity of great magnitude. Members of the vanquished group, according to Ibn Khaldun develop the most humiliating attitude of emulating the masters. They lose self respect and develop apathy, and their will to struggle and survive is completely eroded. These are symptoms of the demise of *Asabiyyah*⁵². Assimilation by force, however, does not produce a genuine *Asabiyyah*. Even if the conquering group uses all the skills and strategies of favors, patronage and bribery, the unity generated by such means would still be artificial. It would lack the inherent binding force which is produced only by

⁵⁰ Ibn Khaldun, *The Muqaddimah: An introduction to history* (Franz Rosenthal, Trans.) (USA: Princeton University Press, 1967), p.1xxiv.

⁵¹ Ibid.,p.289.

⁵² Ibid.,p.300.

spontaneous upsurge of emotional oneness, which for instance stems out of common ancestry. Artificial *Asabiyyah*, he says, does not last long⁵³. The Purpose of *Asabiyyah* is to maintain mastery.

4.3.2 Characteristics of *Asabiyyah*

In describing *Asabiyyah* Baali⁵⁴ conferred the following characteristics of the term:

1. It is not inevitably a blood related concept, although many propose so.
2. It is natural and universal and not confined to the Arabs only, as Ibn Khaldun pointed out the *Asabiyyah* of Non- Arabs like the Persians, Jews, Assyrians, Greeks and others.
3. *Asabiyyah* and economy of a nation are intertwined. The economy of a *Badawa* society changes proportionately with the change of a society to a *Hadara* status.
4. *Asabiyyah* plays an immense influence on polity of a society. A dynasty evolves with the cohesiveness of *Asabiyyah* in a society. It is *Asabiyyah* which manipulates leadership.
5. *Asabiyyah* also ties with for a higher social solidarity. Ibn Khaldun exemplifies the success of the Arabs being tied in unity of Islam.

4.3.3 Factors which strengthen *Asabiyyah* and leads to Rise of Civilization

The factors which cement the bonds of unity and thus allow *Asabiyyah* to be effective and dynamic as per Ibn Khaldun are: Mode of Living, Power, Leadership and religion (of primary significance). These are the sources from which *Asabiyyah* derives its strength. Associative sentiments, unity of purpose, community of social and economic interests, oneness of feelings and emotions are other important factors that strengthen *Asabiyyah*.

⁵³ Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), p.122.

⁵⁴ Faud Baali, *Society State and Urbanism: Ibn Khaldun's Sociological Thought* (New York: State University of New York Press, Albany, 1988), pp.45-46.

Mode of Living

Ibn Khaldun maintains that the methods by which human beings seek their livelihood determine the totality of culture of a civilization to a greater extent. They develop unique behavior and distinctive socio-economic institutions. Thus the members of a civilization develop common or collective feelings or togetherness so as to ensure security from external threats. Thus the common mode of living develops a common sentiment within civilization and becomes a determinant factor of *Asabiyyah*. According to Ibn Khaldun, the kind of food people eat and the quantity and quality of what they eat, also constitute major factors in determining the advancement of civilizations. Abundance and affluence lead to the premature senility of a social system and it decays. Even in the matters of religion it is the poor and the frugal that are devout⁵⁵.

Power

Force and power are listed among the basic ingredients of human civilization⁵⁶. Ibn Khaldun also rated power very high among the characteristics of *Asabiyyah*. Its intensity and ability to hold people together in a group he feels is an important factor in the generation of group feeling. How long a culture is going to last, depends on how effective the use of power is. Primitive cultures, he says are known for the ferocity of their power, and this is a major determinant factor of the strength of their *Asabiyyah*⁵⁷. Without the existence of an authority which has the power to coerce people into compliance, social cohesion cannot be maintained. Powers alone can restraint natural pugnacity of man, and it is through its influence that disruptive consequences of heterogeneity of the social organization could be minimized. It strengthens the bonds of discipline and unity in society and vastly reduces the chances of aggression and injustice.

Leadership

The role of leadership is decisive and critical for the survival of all groups and organizations. The qualities of the head and heart of the leader, his ability to inspire confidence and prudence in guiding his followers, his ability to maximize compliance

⁵⁵ Ibn Khaldun, *The Muqaddimah: An Introduction to History* (Franz Rosenthal, Trans.) (USA: Princeton University Press, 1967), pp.179-180.

⁵⁶ Ibid.,p. 249.

⁵⁷ Ibid.,p.249.

among the people led by him, his ability to win the support of majority, so as to justify his authority as legitimate determine the solidarity of the group. Ibn Khaldun realized that every human group tends to be heterogeneous in composition. Therefore it is difficult for a leader to win the support of majority. The best way to end this difficulty is to have a leader from that segment of society which has a permanent majority. This will give him the required power to carry out his commands and the people would be more responsive to him. Such an arrangement would strengthen *Asabiyyah*, which in turn would enable the continuity of leadership. To perpetuate *Asabiyyah* and maintain cooperative spirit needs a powerful leadership. The individual, whose group feeling is recognized superior to everyone else, becomes the leader. A leader, in order to establish his indisputable superiority over the rest of the community must show his ability to comprehend and mobilize the group-feeling and this he can do only if his own group-feeling is better than every other member of the group⁵⁸.

Ibn Khaldun also adds that leadership would further be strengthened in its *Asabiyyah*, if it remains in one family for a long time, particularly if that family has a long history of superiority. Family provides very dependable crutches to the leader, but these familial ties have to be genuine. Leaders, he says, can establish fake ties with noble families to win support from the masses. But he concludes that such a facade and deceit cannot last long. Even in genuine cases a leader can make the best use of his family connections only if he himself has competence to hold a position of leadership. Thus family has only a complementary role in leadership. In the end, it would be the personality of the leader which would determine the length and strength of his *Asabiyyah*. When his personal group feeling disappears, time will run short for his leadership⁵⁹. Social prestige is the basic lubricant of leadership and this according to Ibn Khaldun, can be acquired only through *Asabiyyah* and lasts as long as the group is convinced that the person in authority is in fact superior to rest of the members in group feeling. Ibn Khaldun adds that leader should not be over-clever or over-shrewd, because too much shrewdness is an indication that a leader thinks too much

⁵⁸ Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), p.127.

⁵⁹ Ibn Khaldun, *The Muqaddimah: An introduction to history* (Franz Rosenthal, Trans.) (USA: Princeton University Press, 1967), pp.271-72.

of himself. In his opinion, the leader must avoid extremes and should follow a middle course which is prudent and safe⁶⁰.

Religion

Similarity of religious views is one of the strongest bonds of human organizations. Religion helps in the creation of moral, spiritual and material cohesion in society, and facilitates oneness of thought and action. It eradicates jealousies, mitigates prejudices and reduces rivalries which constantly plague human relations. Ibn Khaldun has elaborated the importance of religion in the following words: Only by God's help in establishing His religion do individual desires come together in agreement to press their claims and hearts become united. Religious coloring does away with mutual jealousy and envy among people who share an *Asabiyyah* and cause concentration upon the truth. When people (by the help of religion) come to have the right insight into their affairs, nothing can withstand them, because their outlook is one and this object is one of common accord.

Religion according to Ibn Khaldun is a very powerful thrust towards unification, and because of its sanctity, is stronger than many other elements which constitute *Asabiyyah*. But at the same time, he is convinced that religion only strengthens but does not replace *Asabiyyah*. He contends that there have been situations in history when even the most fervent religious sentiments failed to sustain unity of a group. He goes to the extent of saying that one should not be surprised if in many cases religion is dependent on *Asabiyyah* for survival. Religion in his opinion is both a sociological and spiritual experience⁶¹. It is a bond of social unity as well as an instrument for the purification of human soul and mind.

When religious laws dominate the destiny of a society, policy makers tend to abstain from self interest and work for the betterment of the masses that results in very strong *Asabiyyah* and when the ruler deviates from religion and is inclined towards worldly affairs, *Asabiyyah* becomes weak. Ibn Khaldun's convictions

⁶⁰ Ibn Khaldun, *The Muqaddimah: An introduction to history* (Franz Rosenthal, Trans.) (USA: Princeton University Press, 1967), p. 385.

⁶¹ Shaikat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), p.130.

regarding the over-powering role of *Asabiyyah* are so strong that he feels that even prophetic missions can flourish only with the consensus of the people⁶².

He explains that even the rapid spread of Islam under the Holy prophet and his immediate successors was mainly due to the presence of *Asabiyyah* among the Arabs. The Prophet, in his opinion, brought the word of God, but its receptivity was rooted in the minds of the people themselves. Ibn Khaldun says that “when the Muslims got their religion from the law-giver (Muhammad), the restraining influence came from themselves as a result of the encouragement and discouragement, he gave them in Quran⁶³.

In elaborating further, the relationship between religion and *Asabiyyah*, Ibn Khaldun says that both are adversely affected by the rise of sedentary civilizations.

4.3.4 Causes for decay of *Asabiyyah* and Fall of Civilization

1. Misuse of power by rulers is the first cause for decay of *Asabiyyah*. Power is a blessing when it is shared but becomes a bane if used as a monopoly by a person or a group of persons. Monopoly of power is another name for Tyranny. It is a source of aggression and breeds jealousies and prejudices which sap solidarity of human groups. In a society, when power is used as an instrument of exploitation, bonds of unity are completely wrecked and the society is internally divided into numerous centers of power, tied up in a cut throat competition to outdistance each other. Ultimately those who hold this monopoly are overpowered by the countervailing forces. Abuse of power corrupts and demoralizes the social system and produces a climate in which *Asabiyyah* cannot survive⁶⁴. According to Ibn Khaldun power must have a safety value of mildness. A frequent use of force leaves the people depressed, and inculcates among them a deceit and treachery. A ruler who indulges in abuse of power will be betrayed by his subjects at times of need. They will willingly participate in conspiracies and coups against him⁶⁵.

⁶² Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), p. 132.

⁶³ Ibid.,p. 132.

⁶⁴ Ibid.,p. 136.

⁶⁵ Ibn Khaldun, *The Muqaddimah: An Introduction to History* (Franz Rosenthal, Trans.) (USA: Princeton University Press, 1967), p.383.

2. *Asabiyyah* also disappears from a group which is plagued with weaknesses such as injustice, double dealing and hypocrisy. Group-feeling needs selflessness from its members for survival. Deceit, treachery and selfishness produce disorder and restlessness in society. They shatter the bridges of trust between the rulers and the ruled, and leadership in a community becomes hollow and ineffectual. Ibn Khaldun says dynasty and government serve as the world's market place, attracting to it the products of scholarship and craftsmanship alike. Whenever the established dynasty avoids injustice, prejudice, weakness and double dealing with determination, keeping to the right path and never swerving from it, the wares on its market are as pure as silver and fine as gold. However, when it is influenced by selfish interests and rivalries or swayed by vendors of tyranny and dishonest, the wares of this market become as dross and debased metals⁶⁶.
3. Ibn Khaldun concludes that accumulation of too much wealth also weakens *Asabiyyah*. It makes people ease-loving and comfort seeking and deprives them of group feeling which is needed in the struggle for survival. In his own opinion, wealth itself is not bad, but it is the ill-gotten riches and their demonstrable misuse which creates social and economic strains in society⁶⁷.

4.4 Theory of Social Change (Rise and Fall of Civilizations)

Ibn Khaldun stands at the end of an evolution. His world had long past its prime and peak of power. In North Africa, the homeland of Ibn Khaldun, the small dynasties of the *Hafsides*, *Marinides* and *Abdalwadides* constantly fought against each other and the sedentary population was continuously disturbed by nomadic Arab tribes. Upheavals succeeded each other in a monotonous fashion to bring futile change that changed nothing.

Ibn Khaldun was trying to find some rational justification for the rise of kingship in Islam, which was inherently contrary to the spirit of Islamic politics that emphasized consensus, consent and consultation as the cardinal features of the political organization in a Muslim community. Absolute authority, according to Quran

⁶⁶ Ibn Khaldun, *The Muqaddimah: An Introduction to History* (Franz Rosenthal, Trans.) (USA: Princeton University Press, 1967), pp. 46-47.

⁶⁷ Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), pp.46-47.

rests only with God. Unfortunately, this ideal did not last for a long time in Islamic history. Except for a very short period of the pious Caliphate (immediate four successors of the Prophet), the rest of the history of Islamic civilization was crowded with despotic and hereditary rulers⁶⁸. The concept of *Shura* (consultation) was admired and adored in theological circles, but as an instrument of practical politics, it ceased to exist after the pious caliphate. The yawning gap between the ideal and the reality must have disturbed Ibn Khaldun greatly and *Asabiyyah* turned out to be a handy intellectual device to rationalize a practice which was derogatory to the ideal. He decided to evolve a concept which in his opinion would show that the transformation was due to the inescapable laws of sociological change⁶⁹. Ibn Khaldun deliberates over and expounds the philosophy of political sociology. His primary concern in this regard was his concept of *Asabiyyah*. He links social cohesion with the social conflict or struggle for power in society.

In this context, an unbiased thinker living in the declining period of the Islamic empire with observation of the present and looking back on the history of the rise, golden age and decline of his world makes the generalization that the development of society is cyclical⁷⁰. Human society is in an eternal up-and-down movement that develops and completes itself not into something higher and better, but into something different which comprises the old and the new at the same time. He identified an almost rhythmic repetition of rise and fall in human civilization and analyzed factors contributing to it.

The dialectics that view the nature of the world as a movement, but not as a purposeful development are characteristics of the time in which Ibn Khaldun composed his work. There is a wide difference between Ibn Khaldun's dialectics and the kind of dialectics that Hegel founded and Marx applied to the phenomena of social life. In contrast to modern dialectics that consists in the continuous enlargement of the subject, Ibn Khaldun's dialectics consist in its eternal renewal⁷¹. For him History is essentially the record of human society, its growth and decay under different

⁶⁸ Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), p. 119.

⁶⁹ Ibid., p. 119.

⁷⁰ Heinrich Simon, *Ibn Khaldun's Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002), pp.63-64.

⁷¹ Ibid., p. 64.

geographical, economic, political, religious or other cultural conditions. As per Khaldun, social phenomena seem to obey laws which though not so absolute as those governing natural phenomena, are sufficiently regular to cause social changes and follow well developed patterns and rhythms. Each civilization or society as it moves from its primitive stage to advanced levels of civilization tends to undergo dramatic changes. The chief concern of *Muqaddimah* was to identify psychological, economic, environmental and social facts that contribute to the advancement of human civilization and the currents of history. Ibn Khaldun was the first to endeavor with full consciousness and in a statement amply substantiated to derive the development of human society from proximate causes.

Based upon the situation at his time, Ibn Khaldun infers two forms of human life, their alteration and change being the general law that governs history and society: the uncivilized life (*Badawa* or Rural) and the civilized life (*Hadara* or Urban) or the way of life of the Bedouins and that of the towns people⁷². Rural or Nomadic means “Inhabitants of the desert” or the “desert dweller” where as urban refers to inhabitants of cities⁷³. He developed a dichotomy of sedentary life versus nomadic life as well as the concept of a “generation” and the inevitable loss of power that occurs when desert warriors conquer a city. Thus Ibn Khaldun classified societies into dualist typology.

Rural Society (*Badawa Umran*)

These include Bedouins or primitive people who are restricted to the desert due to their agricultural life style. Since settled areas do not provide wide fields and pastures for animals, their organization is organized upon bare subsistence. Their social organization and cooperation for the needs of life and civilization, such as food, shelter and warmth do not take them beyond the bare subsistence level, because of their inability to provide for anything beyond those things. Subsequent improvement in their conditions of living by acquisition of more wealth and comfort beyond their needs cause them to rest and take it easy⁷⁴. The Bedouins are alone in the country and remote from militias. They have no walls or gates and carry weapons for the sake of

⁷² Heinrich Simon, *Ibn Khaldun's Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002), p.64.

⁷³ Ibn Khaldun, *The Muqaddimah: An Introduction of History* (Franz Rosenthal, Trans.) (New York: Bollingen Foundation, 1958), p. 250.

⁷⁴ Heinrich Simon, *Ibn Khaldun's Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002), p.65.

self defense. They have entrusted the defense of their property and their lives to the governor and ruler who rules them and to the militia which has the task of guarding them.

Urban Society (*Hadara Umran*)

The notion of urban society implies a secondary phase of social organization. People are sedentary living clustered in cities that constitute countries. The economic arrangement of society is centered upon commerce and crafts, in addition to agriculture and animal husbandry. There is a higher level of life observed in terms of comfort and luxury as opposed to rural society. Sedentary people live on a level beyond the level of bare necessity, and their way of making a living corresponds to their wealth. Several characteristics of *Badawa* and *Hadara* societies are given in table 4.1.

Table 4.1
The Characteristics of Rural and Urban Societies

Ibn Khaldun's Typology	
<i>Rural Society</i>	<i>Urban Society</i>
Preceded Urban society; it is the origin of civilization	Indebted to rural society for its origin (population)
Small population with low density	Large population with high density
Occupations are limited mainly to agriculture and animal husbandry	Occupations are varied but "secondary and subsequent" to rural people's crafts.
Division of labor and specialization are simple	Complex division of labor necessitates specialization
More brave	Less brave
Strong sense of social solidarity	Weak solidarity. Social solidarity may vanish
Purity of lineage	Lineages are "mixed up"
Closer to being good; "more remote from the evil habits"	More deviance and "blameworthy qualities"
Little or no change in customs and habits	Change is inevitable and expected
Emphasis is on informal social control	Use of "restraining laws" by authorities and the government
Prevalence of illiteracy or minimal education	Learning is stressed; arts and sciences are cultivated
Generally less clever	More clever as a result of scientific and related activities
Bare necessities of living; less comfortable living	Abundant and comfortable life

Source: Modified from Faud Baali, *Society State & Urbanism: Ibn Khaldun's Sociological Thought* (New York: Sunny Press, Albany, 1988), p.100.

Bedouins and Sedentary people are natural groups which exist by necessity⁷⁵. Bedouins are the basis and prior to sedentary people. The desert is the basis and reservoir of civilization and cities. The bare necessities of Bedouins are no doubt prior to the conveniences and luxuries of sedentary people. The toughness of desert life precedes the softness of sedentary life⁷⁶. Bedouins are closer to being good than sedentary people and are more disposed to courage. These two groups have different conditions of living and adopt different lifestyles and constitute distinctive cultures.

Ibn Khaldun views humanity with a cold sociological eye. He has no sides to take and no lessons to impart. The protagonists – tribesmen and townsmen are described with neutrality, reflecting the contempt they feel for each other⁷⁷. It is by no means justified to claim that Ibn Khaldun prefers Bedouin life in every way over urban civilization. On contrary, he sees the double face of the cultural stages. The first stage is the moral austerity and bravery of the Bedouins coupled with their low living standard and with a low material and civilization level. The second stage is of urban civilization, the stage of wealth, comfort and of cultural bloom. Societies are changing, evolving and cycling from Bedouin to Sedentary stage of civilization and this process is parallel to the growth and development of human life. Like individuals civilizations are born, they grow, attain strength and maturity and after a specific period of time decline and wither away. This process initiates profound transformations in individual character and social behavior, brings into existence new social institutions and generally launches the culture into its life cycle. Ibn Khaldun objectively describes their development and succession. He does not seek the best possible state form, because all forms of human cohabitation which he describes are links in a necessary causal development. The forms of society which replace one another in the opinion of Ibn Khaldun are: Society in the nomad condition or Bedouin, Society under a military rule and society after a city type or *Hadara*.

In the march of civilization he regarded *Asabiyyah* as the motor of social change and perceived an organized internal harmony. Ibn Khaldun's analysis looks at how this cohesion carries groups to power but contains within itself the seeds-

⁷⁵ Ibn Khaldun, *The Muqaddimah: An Introduction of History* (Franz Rosenthal, Trans.) (London: Routledge and Kegan Paul, 1958) (F. Roshendal, Trans.), pp. 91-92.

⁷⁶ Heinrich Simon, *Ibn Khaldun's Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002), p.66.

⁷⁷ Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), p. 105

psychological, sociological, economic, political- of the group's downfall to be replaced by a new group, dynasty or empire bound by a stronger cohesion⁷⁸. *Asabiyyah* is the basis for political power and cultural hegemony, while uncontrolled individualism was one source of the downfall of groups. *Asabiyyah* can be improved by the unifying force of religion. In his theory of the forces that determine history, Ibn Khaldun does not balance material and psychological factors; ultimately all other factors are subordinated to *Asabiyyah*. From the group of operating forces, *Asabiyyah* emerges as a dominating overestimated factor.

Ibn Khaldun's principle theory may be reduced to one formula- "Prestige lasts at best three to four generations in one lineage" - and to one question- "what keeps society together"⁷⁹.

History seemed to him to commence as the interaction of two forces- Nomadic life and settled life. In the beginning of evolution, society is of Bedouin types who are dominated by sedentary people. Due to similar cultural traits like mode of living, leadership, religion and to ensure security, Bedouins develop strong *Asabiyyah* or social solidarity. Social solidarity results in consequences causing an increase in social group adaptation. This instinct is a desire for affiliation with other men who are related to him or who resemble him in certain ways. The conditions of nomadic life generate superior fighting power and periodically waves of nomads attack and conquer the regions of settled agricultural life. Though the most familiar pattern for the first movement in history is this confrontation of virile nomads and peaceful agriculturists, Ibn Khaldun generalizes the principle to cover the interaction between city and hinterland and also the autonomous evolution of nomadic life towards settled agriculture without involving a conquest of an alien group⁸⁰.

Tribesmen united through *Asabiyyah* overpower those living in a state of urbanization and have lost group cohesion. The reliance of sedentary people upon laws destroys their fortitude and power of resistance. This victory of Bedouins leads to the creation of their state or dynasty or *Dawlah*. The greatness of a dynasty, the extent of its territory and the length of its duration depend upon the numerical strength

⁷⁸ Internet: <http://En.Wikipedia.org>, accessed on 04-04-2012.

⁷⁹ Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), p. 104.

⁸⁰ Krishna Chaitanya, *A History of Arabic Literature* (New Delhi: Manohar Publications, 1983), pp.157-167.

of its supporters. Savage nations are better able to achieve superiority than others. A nation that has been defeated and has come under the rule of another nation will quickly perish. Places that succumb to the Bedouins are quickly ruined. The goal to which group feeling leads is a Royal Authority. He maintains that the drive for royal authority is natural to human groups and he bases the desire for royal power, not on philosophical benevolence but on the animal part of human nature. Bedouins can acquire royal authority only by making use of some religious coloring, such as Prophethood or sainthood or some great religious event in general. Religious propaganda gives a dynasty at its beginning another power in addition to that of the group feeling it possessed. Royal authority, in reality, belongs only to those who dominate subjects, collect taxes, send out military expeditions, protect the frontier regions and have no one over them who are stronger than them. This is generally accepted as the real meaning of royal authority.

Bedouins attain royal authority and large scale dynastic power through *Asabiyyah*. At this phase dynasty follows the ways of Islam and imposes only such taxes as are stipulated by the religious laws, such as charity tax, the land tax and the poll tax. These have fixed limits that cannot be exceeded. Thus taxation yields large revenue from small assessments. During this stage, the ruler and his entourage are wealthy. But, when the ruling dynasty passes few generations, it becomes firmly established article of faith that one must be subservient and submissive to them. It seems as if obedience to the government were a divinely revealed book that cannot be changed or opposed. As far as a nation is savage, its Royal Authority extends further. As long as a nation retains its group feeling, royal authority that disappears in one branch will, of necessity, pass to some other branch of the same nation.

It is to be mentioned here that the vanquished always want to imitate the victor in his distinctive characteristics like dress, occupation and all other conditions and customs. They began to think beyond the bare necessities, making use of more food, clothes and take pride in them. They built large houses and lay out towns and cities for protection. This is followed by an increase in comfort and ease⁸¹. Royal authority calls for urban settlement. Only strong royal authority is able to construct large cities and high monuments and very large monuments are not built by one dynasty alone.

⁸¹ Heinrich Simon, *Ibn Khaldun's Science of Human Culture* (New Delhi: Adam Publishers and Distributors, 2002), p.65.

When the cities are first founded, they have few dwellings and few building materials due to which the buildings are built in Bedouin style and the material used for them are perishable. As soon as the royal authority flourishes and royal ways and aspirations make their appearance, the ruler adopts royal or sedentary qualities and the access to the ruler becomes restricted in the dynasty and it becomes more important when the dynasty grows senile.

By its very nature royal authority claims all glory for itself and goes in for luxury and prefers tranquility and peace. When the natural tendencies of royal authority to claim all glory for itself and to acquire luxury and tranquility have been firmly established, the dynasty approaches senility. Luxury will at first give additional strength to a dynasty. Civilization of the city grows with increasing number of inhabitants and the material used for buildings increase because of increase in available labor and increased number of craftsmen until it reaches the limit. Prosperity leads to degenerate idleness and luxury. Labor has brought about prosperity in the earlier phase, but now at the highest stage of civilization, men get others to labor for them and often without any direct equivalent, because regard or even servility to the upper classes and extortionate treatment of the lower secure success. Besides this, all the same men are coming to depend upon others. Needs are always growing more clamant and taxes more oppressive. Rich spend thrifts and tax-payers grow poor and their unnatural life makes them ill and miserable. The old war like customs has been refined away so that people are no longer capable of defending themselves. Taxation yields small revenue from large assessments.

Commercial activity on the part of the ruler is harmful to his subjects and ruinous to the tax revenue. Curtailment of the allowances given by the ruler implies curtailment of the tax revenue. Injustice and exaggerated harshness brings about the ruin of civilization. Men start transgressing the property of others, because luxury, unlike basic needs, has no point of saturation. A period of anarchy sets in. It is in this crisis that political order emerges. Ibn Khaldun takes care to emphasize that the order existing in the primitive community is a pre-political order. This is because the cementing force is the instinct of solidarity and it is effective without need of institutions of Government. Social habits crystallizing into customs are enough to hold the community together in a primitive stage. But once rivalry emerges, social

order cannot be maintained without political institutions. In this crisis, the most powerful among the individuals, who has the capacity to restrain and reconcile the others, emerges as the leader. Leader forces the others to follow his directives and thus becomes their ruler and institutes kingship and the state. In the early phase, the leader is still largely their chief rather than their master and king. Later on the chieftainship based on voluntary common consent becomes kingship based on the destruction of other loyalties and the threat of force. The force does not arouse concentrated opposition because it has become institutionalized and impersonal with the emergence of the state as a political institution⁸². The invaders lost the skills of the desert and acquire the vices and slackness of the town life.

Advancement towards '*Hadara*' means some diminution of *Asabiyyah*⁸³. *Asabiyyah* which is the life blood of associative and communal solidarity, and which is strongest in the primitive group starts disappearing as civilization reaches a certain level of maturity. The civilization of the city recedes as number of inhabitants and crafts decrease. As a result, good and solid building and the ornamentation of buildings are no longer practiced. People then return to the Bedouin way of building and falls into complete ruin.

Ibn khaldun thinks that no individual dynasty or society can permanently remain at a high level of development. Soon after maturity is attained, decay sets in just like individual plants and animals achieve the maturity natural to their species and then decay. There are drawbacks to the fully developed social state, even before the decay sets, progress in civilization is made at some cost. In the end when *Asabiyyah* is completely gone, societies or civilizations disappear and is replaced by new powerful race from the desert or a people not so greatly over civilized, holding stronger *Asabiyyah*⁸⁴. A new state is formed, which appropriates the material and intellectual wealth of the old culture and the same history is repeated.

New dynasty arises through two ways. First way is for provincial governors to gain control over remote regions when the dynasty loses its influence there. The other way is for some rebel from among the neighboring nations and tribes to revolt against

⁸² Krishna Chaitanya, *A History of Arabic Literature* (New Delhi: Manohar Publications, 1983), pp.161-162.

⁸³ Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), pp.118-119.

⁸⁴ Ibid., p.119.

the dynasty. A new dynasty gains domination over the ruling dynasty through perseverance and not through sudden action. There is over population at the end of dynasties with frequent pestilences and famines. Crafts recede from cities that are close to ruin. Concentration of wealth invites attack by the dispossessed within the community or by aliens beyond the frontiers. At last external attack or internal revolt or intrigue or both together overthrow the state and a fresh cycle commences. Such was the cycle in Rome and of Islam in Egypt, Syria, Iraq and Persia⁸⁵.

Thus luxury and the submergence of tribe in a life of prosperity lead to the loss of *Asabiyyah* and an obstacle to continue Royal Authority. The Bedouin group contains the seeds of its own destruction and change, by its transformation from a community of necessity into a community of luxury over a period of time. The decline of the dynasty and the rise of a new one do not bring any change other than purely personal ones. The new masters imitate in their way of life the habits of the predecessors. When the time of the state has come, it perishes like the silk worm that spins and then, in turn finds its end amidst the threads it itself has spun.

This concept of social change fares with states and the larger associations of men, just as with single families. The cycle gets closed at around three to four generations but may extend to six also. The first stage is that of success, the overthrow of all opposition and the appropriation of royal authority from the preceding dynasty. The second stage is the one in which the ruler gains complete control over his people, claims royal authority all for himself, excluding them and prevents them from trying to have a share in it. The third stage is one of leisure and tranquility in which the fruits of royal authority are enjoyed like the things that human nature desire, such as acquisition of property, creation of lasting monuments and fame. In other words, the first generation founds, the second maintains, as perhaps the third or even farther generations also do and the last demolishes. That is the cycle of all civilization shown in figure 4.1.

⁸⁵ Krishna Chaitanya, *A History of Arabic Literature* (New Delhi: Manohar Publications, 1983), p. 162.

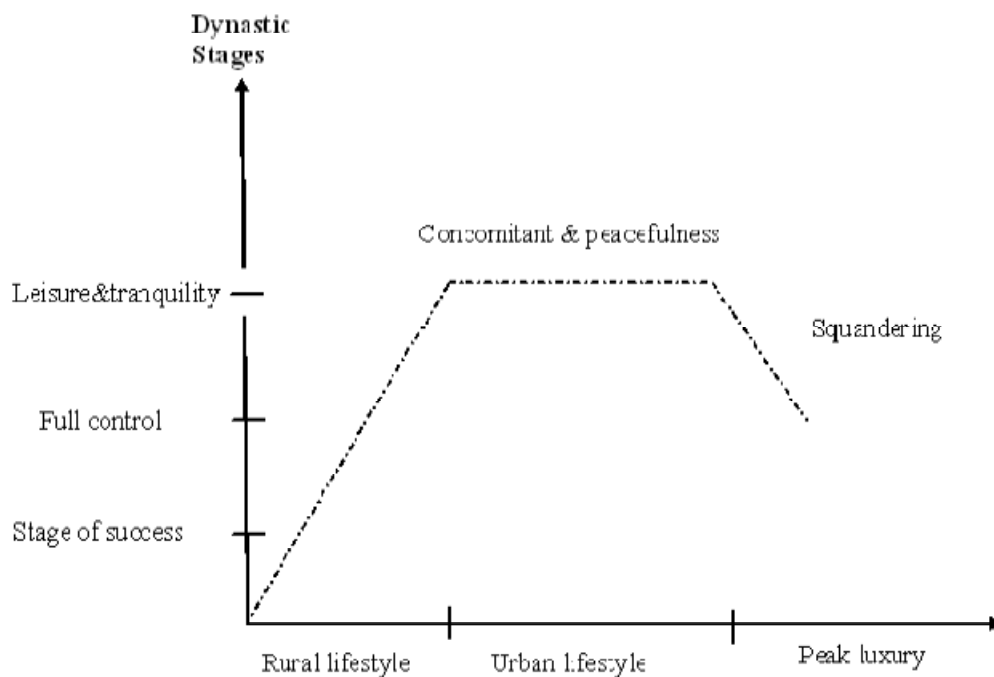


Fig. 4.1: The dynastic stages and development of civilization.

**Growth and Development of Civilization
(Three Generations= 40 years each)**

Source: A. Majid Al- Araki (1983)

In the course which is run by civilization, Ibn Khaldun finds an intimate conformity to law. He searches everywhere for natural causes, with the utmost completeness which was possible for him. He also asserts his belief that the chain of causes and effects reaches its conclusion in an ultimate cause. The series cannot go on without end and therefore we agree that there is God⁸⁶.

For Ibn Khaldun the aim of history is to describe the story of human civilization. It is essentially the record of human society, its growth and decay under different geographical, economic, political, religious or other cultural conditions. An historian is expected by Ibn Khaldun to have developed an insight into the laws governing the structure of human society and its transformations. He should have a scientific approach towards the understanding of historical changes⁸⁷. Ibn Khaldun

⁸⁶ T. J. Deboer, *The History of Philosophy in Islam* (New Delhi: Cosmo Publications, 1983), pp. 200-208.

⁸⁷ Sheikh M. Saeed, *Studies in Muslim Philosophy* (Delhi: Adam publishers and Distributors, 1994), pp. 181-195.

considered History and Sociology as cognate sciences. The study of sociology is a necessary prelude to the study of history. He has a keen realization of sociological laws governing the course of history.

4.5 Critic

Despite of his intellectual legacy and the appreciation lavished on Ibn Khaldun by various scholars, philosophers and other intelligentsia of the world, he has been criticized on several grounds.

For some Muslim scholars Ibn Khaldun has been grossly disrespectful to the Prophet by saying that even prophesy required *Asabiyyah* for the ultimate fulfillment of its mission and even religion based on divine revelation required tribal cohesiveness and strength stemming out of group relationships⁸⁸.

At the present times, the world of Ibn Khaldun's tribesmen living in mountains and deserts is changing and shrinking. Cities and markets lure the young men. Administrators from outside through taxes and laws impose their will. The use of superior arms dictates and finally foreign culture invades the privacy of their homes through the Radio, Television and other communication technologies. Nomadic tribes are in the process of becoming sedentarized and urbanize their values without leaving their lands⁸⁹.

Some contemporary Muslim scholars, taking the Islamic argument to its extreme, have criticized Ibn Khaldun for not being Islamic enough in his work. He is attacked for employing value free sociology⁹⁰.

⁸⁸ Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Delhi: Al- Amin Publications, 1993), pp.93-191.

⁸⁹ Akbar S. Ahmad, *Discovering Islam* (New Delhi: Vistaar Publications, 1990), p. 106.

⁹⁰ Ibid.,p.101.

Chapter 5

CONCLUSIONS

Present research is aimed to get an analytical understanding of the concept of social change with special emphasis on the sociological appraisal of Khaldunian social change. Social change forms an integral subject matter of sociology, no matter what type of society we live in. Present day societies are changing at drastic speed in contrast to the earlier times that demands the formulation of new theoretical models or the modification of the earlier models to ensure a positive direction that societies need to follow in the process of change. In this context it is very imperative to search and research for the encompassing dimensions of social change that maintains an integral place in the subject matter of sociology.

Like other social theorists Ibn Khaldun has contributed a remarkable concept of social change and is undoubtedly a significant figure to initiate a debate on sociology with special focus on social change. Ibn Khaldun made use of cyclical perspective to understand and justify the dynamism within societies. Every society is destined to rise and decline and it is the *Asabiyyah* or social cohesion that serves as a responsible factor for this rise and decline. Thus civilizations change in a cyclical fashion and it is the inherent conflict between Rural and Urban people that regulates this system or makes the cycle to move on. Here an attempt is made to unravel the Khaldunian concept of social change, due to its anticipation to various theorists, besides taking multiple aspects into consideration.

Social change is the alteration, modification or transformation of public policy, culture or social institutions over time. It is a universal phenomenon where every society is destined to change frequently with variable speed and occurs as a change in whole. Nature and speed of social change is affected by and related to time factor and it occurs as an essential law, lacking definite prediction. It may be planned

or unplanned, short term or long term and shows chain reaction sequence. Social changes are chiefly those of modifications or of replacement and their consequences may be positive or negative or neutral. There are varieties of directions that change may assume.

Social change is the resultant of the interaction of lot many factors. All these factors are inter-related or intertwined and operate in combination with each other to stimulate a particular social change. These include factors of Technology and Economy, Modernization, Urbanization, Bureaucratization, Collective Behavior and Social Movements, Geography, Population and Ecology, Ideology or Religion, Culture, Biology and Education.

Sociologists have often attempted to develop various models of social change like Evolutionary, Cyclical and Conflict that span many generations and predict the future of whole societies or civilizations. Each school of thought is advocated by several theorists.

Ibn Khaldun maintained Cyclical, Conflict and Evolutionary paradigms in his work but he mostly followed the cyclical perspective while explaining his theory of social change and identified an almost rhythmic repetition of rise and fall in human civilization besides analyzing multiple factors contributing to it. He asserted that societies are living organisms that experience cyclic birth, growth, maturity, decline and ultimate death due to universal facts. Each phase of the cycle lasts for several generations (usually 3-4). He opined that no individual dynasty or society can permanently remain at a high level of development; soon after maturity is attained decay sets in, just as individual plants and animals achieve the maturity, natural to the species and then decay. There are drawbacks to the fully developed social state. A factor that Ibn Khaldun emphasizes as important in social and political development is a sense of solidarity (*Assabiyyah*), the state of mind that makes individuals identify with a group and subordinate their own personal interests to the group interest. He argues that *Asabiyyah* or social cohesion carries groups to power or gives rise to the ascent of a civilization and political power but contains within itself the seeds of the group's downfall to be replaced by a new group, dynasty or empire bound by a stronger cohesion. Civilization rises due to stronger *Asabiyyah* and declines as soon as the *Asabiyyah* loses its strength. For Ibn Khaldun *Asabiyyah* is the basis for political power

and cultural hegemony, while uncontrolled individualism was the main reason responsible for downfall of groups. Societies he believed are held together by the power of social cohesiveness, which can be improved by the unifying force of religion.

Ibn Khaldun's social system was based upon the fact that there are two types of social life viz. the Nomadic (*badawa* or *bedounis*) and Sedentary (*hadara* or urban dwellers). Khaldun maintains that history is a constantly changing cycle between these two groups of people namely nomads and towns people with peasants in between. He observed the advancement of history as a cycle of growth and decline and identified the progress as a change from a nomadic to a sedentary or from primitive to civilized society respectively.

Various concepts given by Ibn Khaldun has been studied and researched by many scholars and theorists round the globe. Concept of social change given by Ibn Khaldun has gained momentum in the sociological world and it has anticipated the theories of intelligentsia across the times. Present study being purely theoretical in nature shares the boundary of basic, exploratory and explanatory typologies of research. The data has been collected from various secondary sources like books, magazines, research articles, internet etc. Various hardships were also faced to justify the theory of Social Change by Ibn Khaldun in a systematic manner.

Present study has seriously dealt with the life and works of Ibn Khaldun with special reference to *Kitab al-Ibar* and *Muqaddimah*. Efforts have been made to draw out the Intellectual legacy of Ibn Khaldun among various theorists and scholars. Ibn Khaldun's reflections on history and his study of social life command the admiration of modern social scientists to the extent of claiming him as their true predecessor and the originator of their sciences.



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